THE SURVEY

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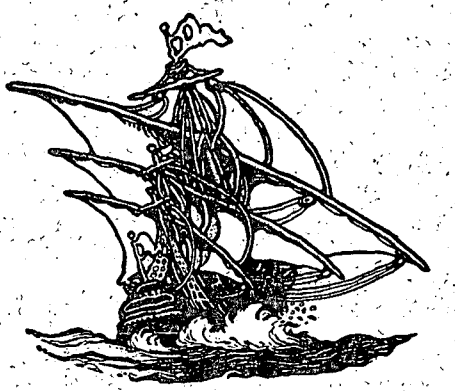

Home Missions

DO THEY RAISE MONEY FOR ONE THING, SPEND IT FOR ANOTHER?

By Fred Eastman

The Goiter Belt

HOW THE GOITER PROBLEM DUE TO MALNUTRITION HAS BEEN SOLVED FOR AMERICAN COMMUNITIES

By Mary Ross

The Volcanic Years

EMOTIONAL TANGLES OF FIVE CHILDREN AND THEIR PUZZLED PARENTS —HOW THEY WERE WORKED OUT

By Ira S. Wile, M.D.

Murals *by Frank Brangwyn*

Cartoons *by Hendrik Willem Van Loon*

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JUNE 1, 1924

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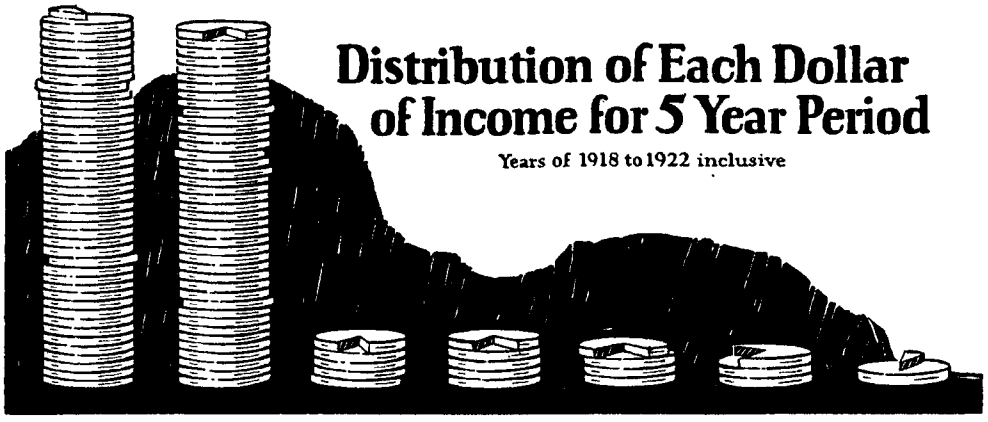

Distribution of Each Dollar of Income for 5 Year Period

Years of 1918 to 1922 inclusive

42 1/5¢	40 9/10¢	4 4/5¢	4 7/10¢	3 3/5¢	2 7/10¢	1 1/10¢
Materials Supplies Depreciation and Losses	Salaries and Wages	Cash Dividends	Surplus	Taxes Paid	Transportation Telephone and Telegraph	Interest on Borrowed Money

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What becomes of the millions of dollars received by a large organization like the General Electric Company?

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GENERAL ELECTRIC

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Sunshine or Shadow?

LUCKY boys and girls—graduating this month! Born lucky because God gave them fathers and mothers who have the love, the courage and the financial ability to see that their children are properly educated.

It is hard to believe that any father could care so little about the future of his children that he would let them give up school and go to work too soon if he could possibly prevent it.

And yet, right here in the United States where children are supposed to be better cared for than anywhere else in the world, there are more than 1,000,000 children between the ages of 10 and 16 at work—many of them laboring at health-wrecking and mind-dwarfing drudgery in factories, mines, shops and mills, on farms and in cities!

* * * *

All of the experts on health and education agree that children should be kept in school until they are at least 14. Every right-minded man and woman will agree on that point. Whether or not some children between 14 and 16 should drop all study and go to work is a grave question. But no one will deny that all of these youngsters need hours for play while they are growing—for the right play helps to build strong, healthy bodies.

Now what are the facts? Here they are, furnished by the United States Census Bureau:

378,063 children between the ages of 10 and 14 are at work.

682,795 children between the ages of 14 and 16 are at work.

Remember, the Census figures show only those children reported by fathers and mothers. Investigators know that there are thousands of children from 4 to 10 years old whose work at home is hidden from the Census takers. No one can know the exact number.

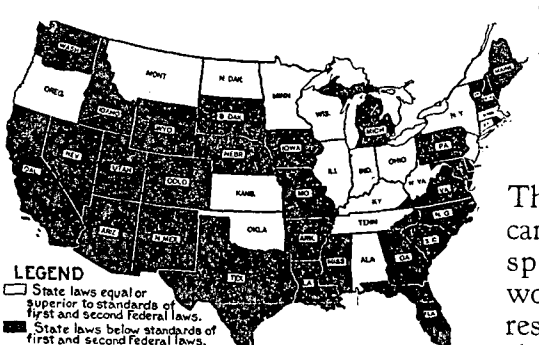
All through these bright sunshiny days when the beautiful green world is calling boys and girls to come and play—they drudge—perhaps a half million of them—mere children. You will see them in textile mills, in sweat shops, in food canneries, in beet fields, in coal mines.

* * * *

Poor little souls, many of them doomed to live in the shadow of poverty and ignorance all their lives—what chance have they?

The number of children who are injured at work is appalling but not surprising. Children must play and when denied their rightful opportunities, they will play at their work and get hurt.

Most of us like to look on the sunny side of life—and so we should. But while we are planning for the happiness and welfare of our own boys and girls, can't we give just a few minutes' thought to the little toilers condemned to misery unless we help? Thousands of them can be developed into splendid men and women—if they are rescued now. Bring them out of the shadow and into the sunshine.


LEGEND
State laws equal or superior to standards of first and second Federal laws.
State laws below standards of first and second Federal laws.

Comparison of State and Federal Child Labor Standards for Work in Factories

Taken from the report of the Children's Bureau, U. S. Dep't of Labor

This map gives a graphic picture of the extent of child labor in this country. The black states—30 of them—do not adequately protect their children under 14. Only 18 states—the white states—have laws under which children may really be protected.

But while some states are shown as black actual working conditions should be shown in gray, some light gray and some dark gray. And even in the white states, the actual conditions are not always pure white.

Generally speaking—the states that give their children no protection or next to none have the greatest number of illiterates. They pay the price of their exploitation. Child labor in the United States has grown to alarming figures and will continue to grow until public opinion and humanity order it stopped. And apparently the only thing that can stop it everywhere and at once is the Child Labor Amendment to the Federal Constitution.

The time is coming when every state will be called upon to ratify the Amendment. Be ready to do your part to have it sanctioned by the Legislature of your state. It is a measure that should have your heartiest support.

HALEY FISKE, *President.*

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In its earlier form 42,000 copies of this pamphlet have been sold. Now after consulting thirty specialists it has been entirely rewritten and enlarged. It should prove an invaluable aid to members of Leagues of Women Voters, Councils of Social Agencies, Chambers of Commerce, Neighborhood Associations, School of Social Work, and all others who realize that honest evaluation is a necessary first step in any community development.

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Social Diagnosis discusses for the first time the nature and use of social evidence, its tests and their practical application, and summarizes the lessons with regard to evidence which history, science, and the law can teach—lessons which everyone should know. Now in its eighth printing, over 13,000 copies have been sold to representatives of widely varying professions—to doctors, lawyers, clergymen, and social workers.

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THE SURVEY

Graphic Number

Vol. LII, No. 5 June 1, 1924

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The Gist of It

FOR the last five years Fred Eastman has been secretary of the Educational work of the Presbyterian Board of Home Missions, and threw himself wholeheartedly into their constructive spiritual and social work. But in those five years also he attempted to remedy a situation which underlies the work of the mission boards—five years in which enthusiasm yielded to disillusionment and ended in his resignation from the position in which he felt himself an unwilling participant in a system he could not subscribe to. What that situation is is set forth in Mr. Eastman's article (p. 271). Before entering on this secretaryship, he had been business manager of the Red Cross Magazine, pastor of the Reformed Church and secretary of the Matinecock Neighborhood Association of Locust Valley, New York. He is chairman of the Committee on Religious Drama of the Federal Council of Churches and author of "Fear God in Your Own Village," "Playing Square with Tomorrow," and "Unfinished Business."

IN the complicated problem of "giant power," which might perhaps more properly be called electrical "pooled power," there is first the great task of producing the linkings and inter-connectings between one source of power and another source of power until in great regions, and even from one region into another region, power shall be gathered up into common "pools" out of which it can be set flowing toward any need at any place at any hour. This first great task is necessary and must be accomplished, whether the ownership of the "pools" is public or private. Then, however, comes the further task of deciding whether private ownership or public ownership is the more desirable. At Boulder Canyon, in the Colorado River, in our great Southwest, there will some day—and probably some day soon—begin to arise a dam behind which the waters will be impounded for one of the greatest productions of power in the world. The dam will be built with federal money out of the federal treasury by special appropriation, and accordingly the original ownership of this source of power will be public. Thereupon the question arises: Shall this power be distributed to private power companies for sale by them to consumers or shall an effort be made to see to it that the distribution, as well as the original source, shall remain in public governmental hands? It is a question on which there is a great variance of views. The case for public ownership, with special reference to the needs and ambitions of the city of Los Angeles, is vividly set forth by Dr. Haynes, (p. 279), one of the foremost public spirited men of Southern California who is known for his work in medicine, on the State Board of Charities, as a staunch exponent of individual freedom, and as citizen and builder in the true sense.

WE imagine that Mr. Van Loon must sometimes wink at Leonardo, for instance, or Cellini, or William Morris, or Charles A. Dawes, or other vigorous virtuosi in the arts and sciences, with perhaps a gleeful, "Ain't it great," as he tackles a new job. At least the genial historian of Mankind and the Bible does not agree with the forebodings of our visitor from Oxford (p. 284).

MARY ROSS (p. 286) is the journalistic wing of the Survey health department, where for two years she has now been associated with Dr. Haven Emerson in giving new content and vitality to our service on the borderland between medicine and social work. A reporter on the New York World and two years in France in editorial work for the American Red Cross and American Friends Service Committee are among her pre-Survey activities.

FRANK A. WAUGH (p. 290) is of the generation between the pioneers of the middle west and the "younger generation" who have frontiers of a different sort to face today. From his contacts with the one he reveals the other. He is a professor of Horticulture in the Massachusetts Agricultural College.

PROFESSOR GOLDENWEISER belongs to that group of "culture historians" who protest against the biological sociologists and hold that accumulated culture rather than inherited instincts is the important factor in "human nature" and social relationships. He prefaced four years as lecturer in Anthropology at the New School for Social Research with ten years as lecturer on the same subject at Columbia, and enhances his work with zestful classes for the children of the Walden School (p. 297). "Early Civilization" and an analytical study of "Totemism" are among his published works.

BRANCH Librarian and chairman of the committees on Work with the Foreign Born of the American Library Association—so the Cleveland Public Library describes Eleanor E. Ledbetter (p. 301) on its letterhead. But those of us who know her through her delightful little stories of Czech and Serb, see a rich and colorful personality back of the matter-of-fact title.

DR. WILE, it would seem, is the descendant of Ali Baba in our generation; for he carries the secret of "Open sesame" to the perplexities and confusion of small boys and girls. His magician's shop is the "Health Class" at the Mt. Sinai hospital. Following his "Children and This Clumsy World," which appeared in Survey Graphic for February, he lets us look again at the lost wealth of childhood which can be recovered and brought into the sunlight. (p. 304). Both of these articles will be included in Dr. Wile's book, "Children I Have Known," to be published by Thomas Seltzer in September.

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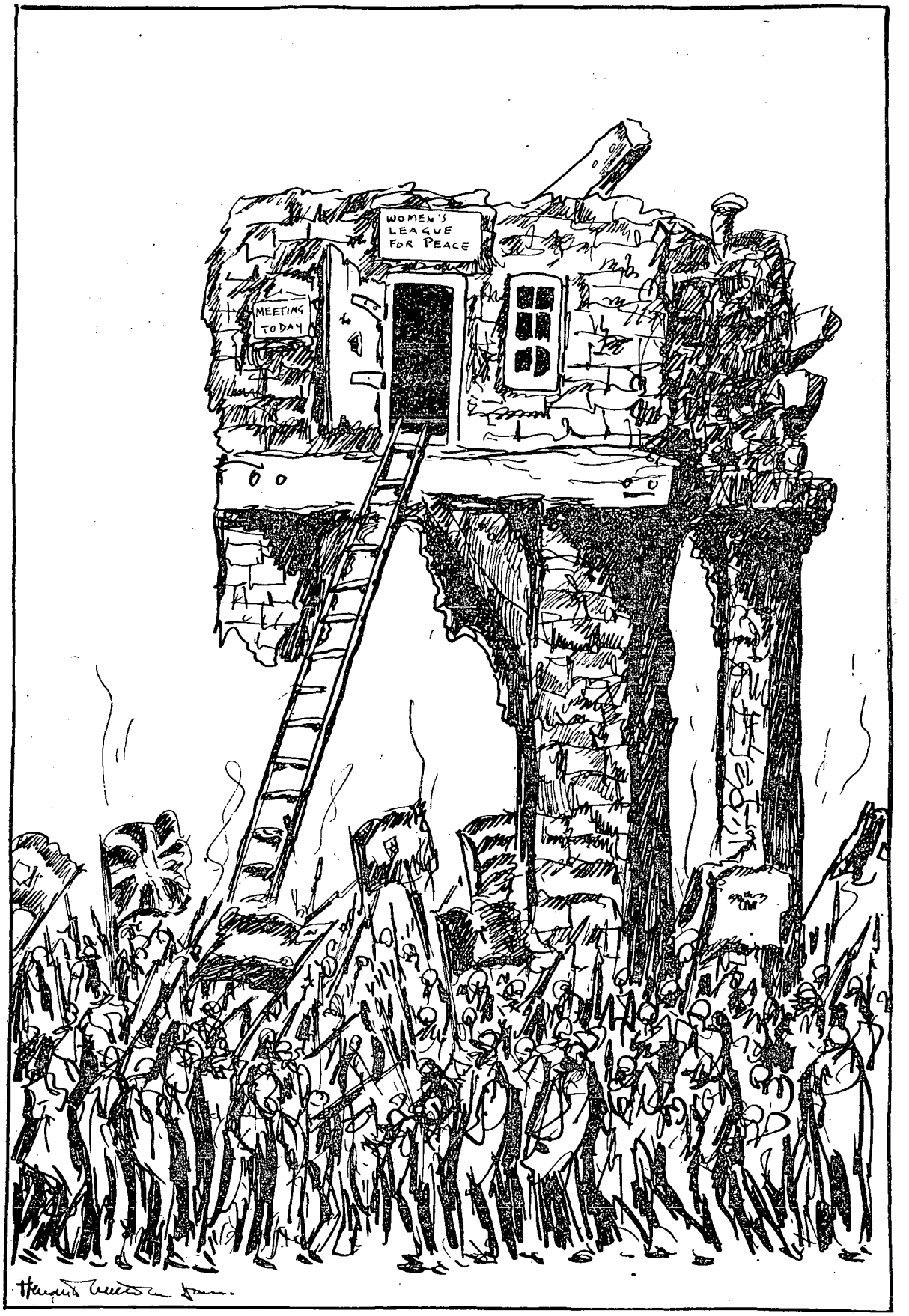

Drawn by Hendrik Willem Van Loon

It takes courage!
But good luck to the ladies—

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THE SURVEY
GRAPHIC NUMBER

JUNE, 1
1924

Volume LII
No. 5

What the Left Hand Doeth

By FRED EASTMAN

PROTESTANT churches of the major denominations are raising their Home Mission money for one purpose and spending a goodly proportion of it for another. They are raising it on the appeal of the spiritual and social needs of the immigrants and the Southern mountaineers, the Negroes and the Mexicans, the Alaskans and the Indians, of other needy and neglected peoples. They are spending a proportion of that money in establishing or maintaining denominational churches in rural communities, already over-churched. The economic waste and the social sin of competing denominations in small towns and cities have been denounced for decades by the churches themselves. Yet they are feeding that denominational competition with home mission aid today. And that aid is raised for another purpose.

So complex are the systems of church finance that it is not possible to set down the exact amount spent in this way each year. In response to a request by me an effort to approximate it has been made by the agency best equipped by its investigations for such an audit. Edmund de S. Brunner, director of the town and country surveys of the Institute of Social and Religious Research, states: "I can conservatively estimate that the total amount of Home Mission aid given in the rural field to not less than 20,000 churches is $4,240,000 a year. The amount of this aid which (on the basis of a fairly large sample of counties studied in our surveys) goes to competitive points is seventy-one per cent, or roughly, a little in excess of $3,000,000." This sum, large as it is, is small compared with the social and ethical values at stake.

I know some of the people who are contributors to Home Mission treasuries, and what their gifts mean to them. I know one woman who has been raising her mission money for years by baking cookies and selling them to her neighbors at a penny apiece. I know another who does her own washing rather than send it out or hire a laundress in order that she may have money for her church and its benevolences, including home missions. I know a grocer who has consecrated to benevolences the profits from his bread trade. These are some of the folks who contribute mission money—and they are the backbone of church and nation!

They are not flaunting their gifts. They would probably be surprised if anyone told them they were especially heroic. They have simply taken seriously Christ's command, "Go ye into all the world and preach the gospel to every creature." Unable to go in person they send their gifts as part of themselves and enable others to go. Next to the divine command is the human appeal. Woven into the subconscious of such Christians is the testimony of their Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Is Home Mission Money Misused?

TO charge any organization, and especially the church, with misusing money is a serious business. Such a charge is not to be made lightly. I, as a churchman, would be disloyal if I made this charge without adequate evidence and without first having tried to reform the situation from the inside. I will present the evidence, or as much of it as the limits of space will permit, and tell the story as simply as I can. My purpose in doing so is single: to lay the solution as I see it before men and women of all denominations who are alive to the social responsibilities of our times and to arouse them to help purge the church of financial malpractice which not only wastes its moneys but its leaven for social and spiritual service. And let it be understood that our critisism is not of home mission boards but of the denominations which control those boards. We are dealing with a practice which is found in varying forms in all the major protestant denominations, which has its seat where their activities overlap, and which, if allowed to continue, will weaken the confidence of the public and injure the high cause for which the church was founded.—F.E.

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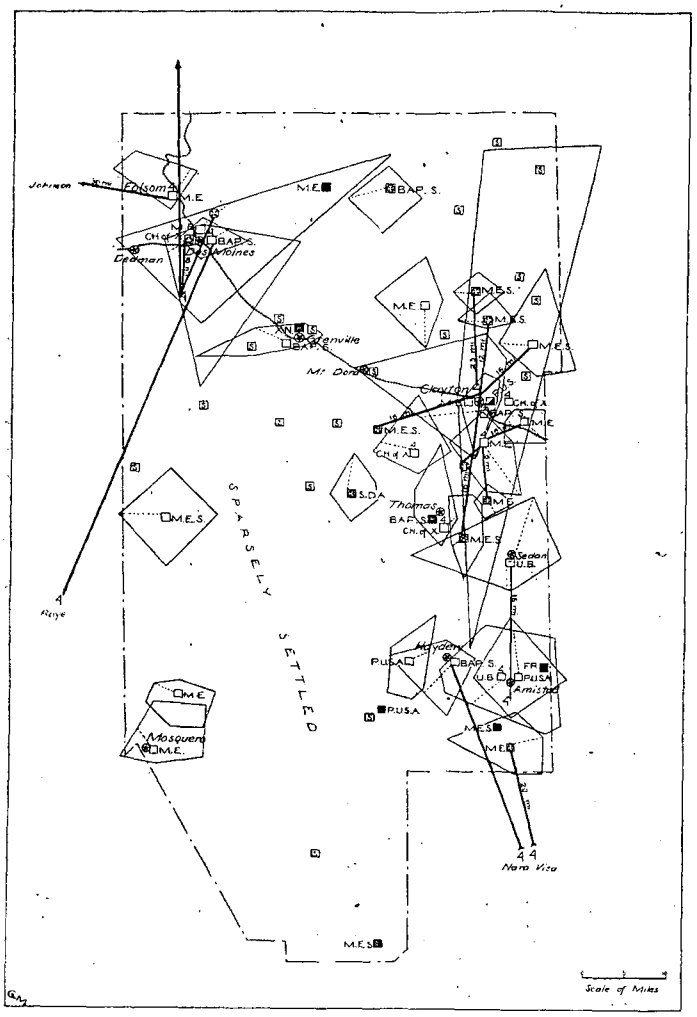

Overlapping parishes in Union County, New Mexico. Home mission money needed in the days of early settlement is still being used to multiply small competing churches in the West

When words like these enter into one's religious experience sooner or later they will bear fruit in social action.

But anyone who tries to trace the money which these contributors have thus given to help their brethren in need will find himself in sympathy with the man who once set out to find where a certain road led. At the conclusion of his investigation he reported that the road had dwindled into a cowpath; the cowpath had degenerated into a deer trail; the deer trail had petered out into a squirrel track; and the squirrel track had climbed a tree and disappeared into a hole.

It is no superficial investigation that has brought me to this conclusion. Thirteen years ago, along with several other young men who had just finished their seminary or other post-graduate training, I made a series of field surveys of rural life in Missouri, Kentucky, Maryland and Pennsylvania. These surveys were made under the direction of Dr. Warren H. Wilson of the Presbyterian Board of Home Missions. The studies occupied fifteen months and revealed among other things the waste and ineffectiveness of multiplying small churches in rural districts. As one worker put it, "They showed that the church must be divine to stay on earth and do business with so little business ability in it." Following these studies I spent five years as pastor of a small church in a rural-suburban community and there saw again, with increased conviction, the positive disservice rendered a community by denominational competition. For the past five years I have been director of the Educational Work of the Presbyterian Board of Home Missions, responsible for preparing literature, mission study text-books, stereopticon lectures, dramatic sketches and other appeal propaganda, as well as securing recruits for home mission fields. I have seen the system, therefore, as a sociological surveyor, as a pastor, and as a mission board secretary. In the latter capacity I worked to correct the evil from the inside. Unable to effect a reform I finally resigned, feeling that life was too short to spend as an unwilling party to a system which resulted in the last analysis in obtaining money under false pretences.

LET me begin by presenting a few pictures of denominational competition as a divisive factor in community life, a factor that defeats the purposes of religion, and breaks the backs of thousands of devoted ministers, and turns aside from the rural ministry young men who really would like to serve the country districts. Such pictures are of course not new, but we need them as a background in understanding the analysis of home mission operations to follow.

Here is one eastern town with three churches and three resident ministers. None of the ministers, however, preaches in any of these churches. Instead, they travel to stations scattered through three counties, the churches in the town being served by three men from without, one of whom travels nearly a hundred miles every time he preaches in this town.

A rich agricultural township in Pennsylvania has four churches. They are in sight of one another. One church has two services a month and is served by a pastor from another state. The second holds one service a month conducted by a pastor who lives ten miles away. The pastor of the third comes on a week-night from Washington, D. C. The fourth church has closed its doors.

In Gibson county, Tennessee, there are four little churches standing side by side, representing four denominations. Not one of the churches has a resident pastor. All are supplied by circuit riders who live in towns where they do not preach, and preach in the country where they do not live. I showed an enlarged picture of these four churches at a country life conference one time and had it labelled "Four in a Row" (line). A farmer came along and read it, "Four in a Row" (quarrel) and added, "I bet they be!"

Here is another county. In seven communities in this county there are seventy churches. Not one of the churches has a non-competitive field. Of the seventeen clergymen residing in the county only four live near any of the churches which they serve. Not one gives his undivided attention to any single church. Nineteen ministers living outside the county enter it to preach at various points. On an average they travel almost twenty miles to reach their stations. The parishes of some of these seventy churches compete with as many as twelve of their neighbors. Of the seventy churches only four have services every Sunday. Twenty of them have but one service a month.

Another county. This one has a population of 8,815. Not over 14 per cent are enrolled as church members. There are twenty-six churches in the county, but only eight have pastors, and only three of these give full time to the ministry. Five of the eight do not reside in the communities where

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they preach. Twenty-two of these twenty-six churches have no Sunday school. Only two of the twenty-six have gained in membership in the past ten years. Only two of the twenty-six have boys or young men under twenty-one years of age; only five have girls or young women members under twenty-one years of age. In all there are only eight young men and thirty young women, under twenty-one years of age, who are members of the churches.

In this county consider one village of a thousand souls. It has three churches, and the total membership of all three is 120. None of these churches has a resident pastor; none has a Sunday school; none has regular services; none has a financial record; none has added or lost in members during the year under review. What possible service can these churches render to the community? And what must be the moral and spiritual condition of the young people of the county whose churches have lost their way in the maze of denominational competition?

Instances of this sort could be multiplied. They are not unique. A challenging book has appeared within the past year which summarizes the situation confronting the 100,000 Protestant churches in rural America. The book is by Rev. H. N. Morse and Dr. Brunner, is entitled "The Town and Country Church in the United States," and was prepared under the direction of The Institute of Social and Religious Research already referred to, which took over certain of the surveys of the Interchurch World Movement and completed them. Here are a few of the facts revealed in this summary:

Only one-fifth of the rural population goes to church.

Two-fifths of all rural churches are standing still or losing ground.

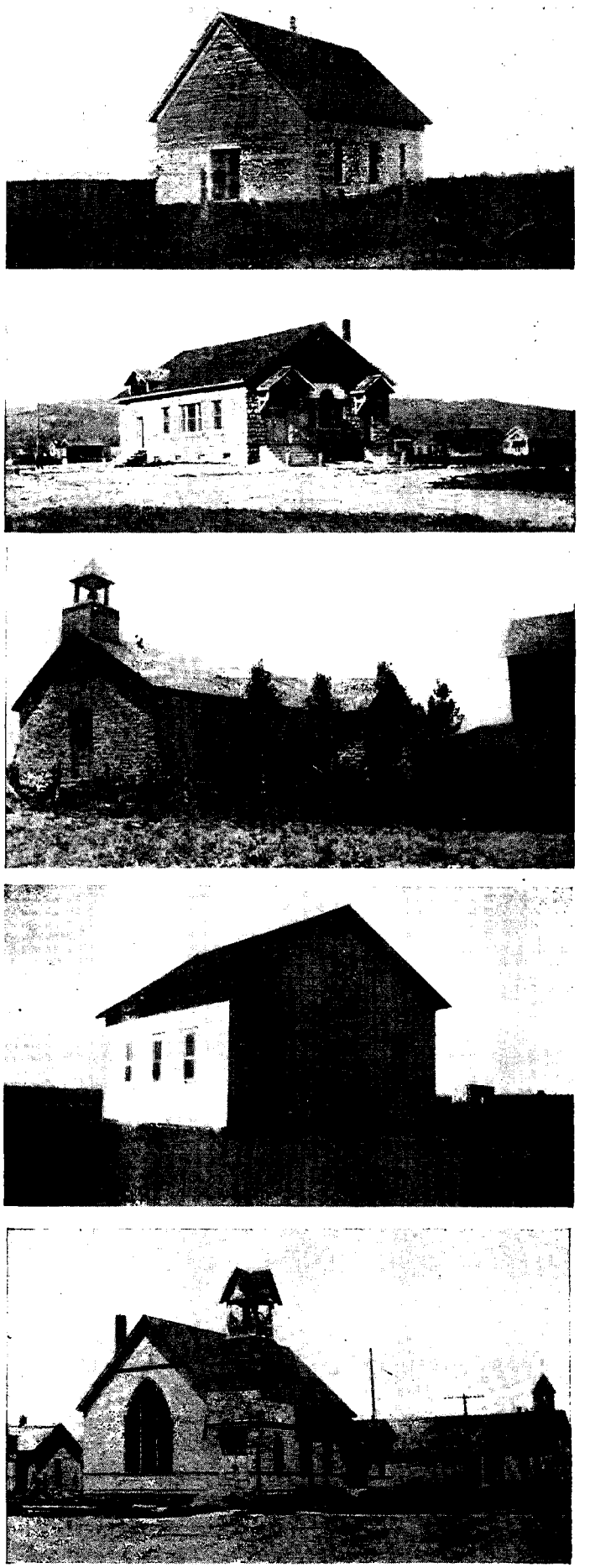
Seven-tenths of all rural churches are served by circuit riders.

One-fourth of all rural churches have no Sunday school.

That is what denominational competition has done to the country church and to the community life of rural America! For the circuit system which still prevails among 70 per cent of our American rural churches is only an "excuse to keep together denominational groups for the glory of annual reports."

THIS is no academic matter. It is vital to the Protestant church. For the country church is the foundation of the city church and the mission enterprise as well. City churches, for the most part, are not self evangelizing. They draw much of their membership by letter from small town and country churches. The mission enterprise, both at home and abroad, draws its support from city and country churches alike. When 40 per cent of the foundation is in a crumbling state the structure is in a dangerous condition.

And it is vital to America. Our nation has always drawn much of its leadership from the country districts. Until recently that leadership has been trained in the principles of Christian living. It has been trained to think of America not as a place or a population or even as a world power, but as a certain set of ideals, a bundle of convictions about God and human freedom, about brotherhood and justice, about life and liberty and the pursuit of happiness. That training had its roots in the country church. Today, with only 20 per cent of the people going to church and 40 per cent of the country churches standing still or losing ground the spiritual soil of our national leadership is impoverished.



Five of the 31 rural Protestant churches in Union County, New Mexico; 22 of the 31 receive Home Mission Aid

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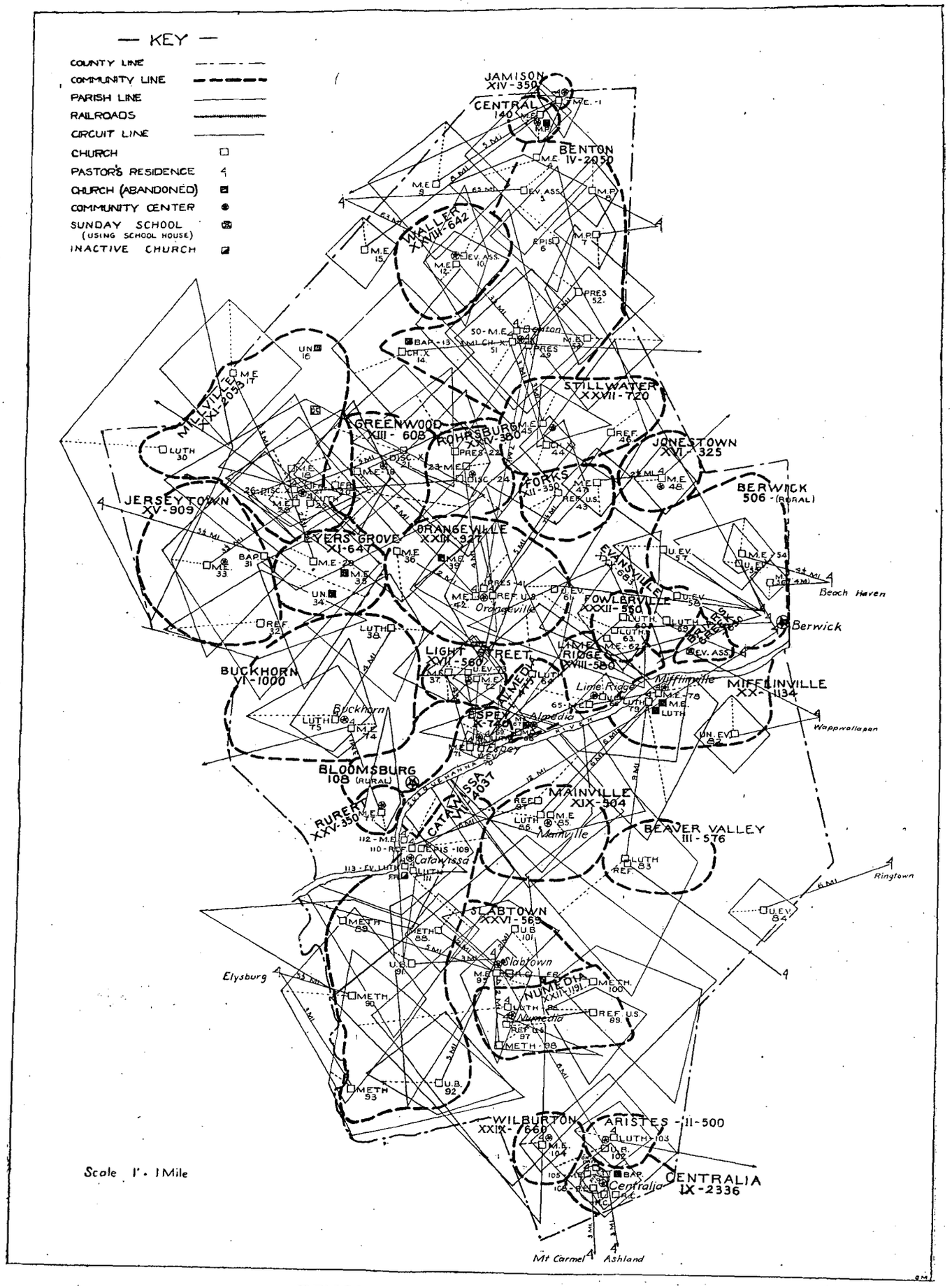

DENOMINATIONAL COMPETITION

In Columbia County, Pennsylvania. One out of every five of all rural churches in America receives Home Mission aid

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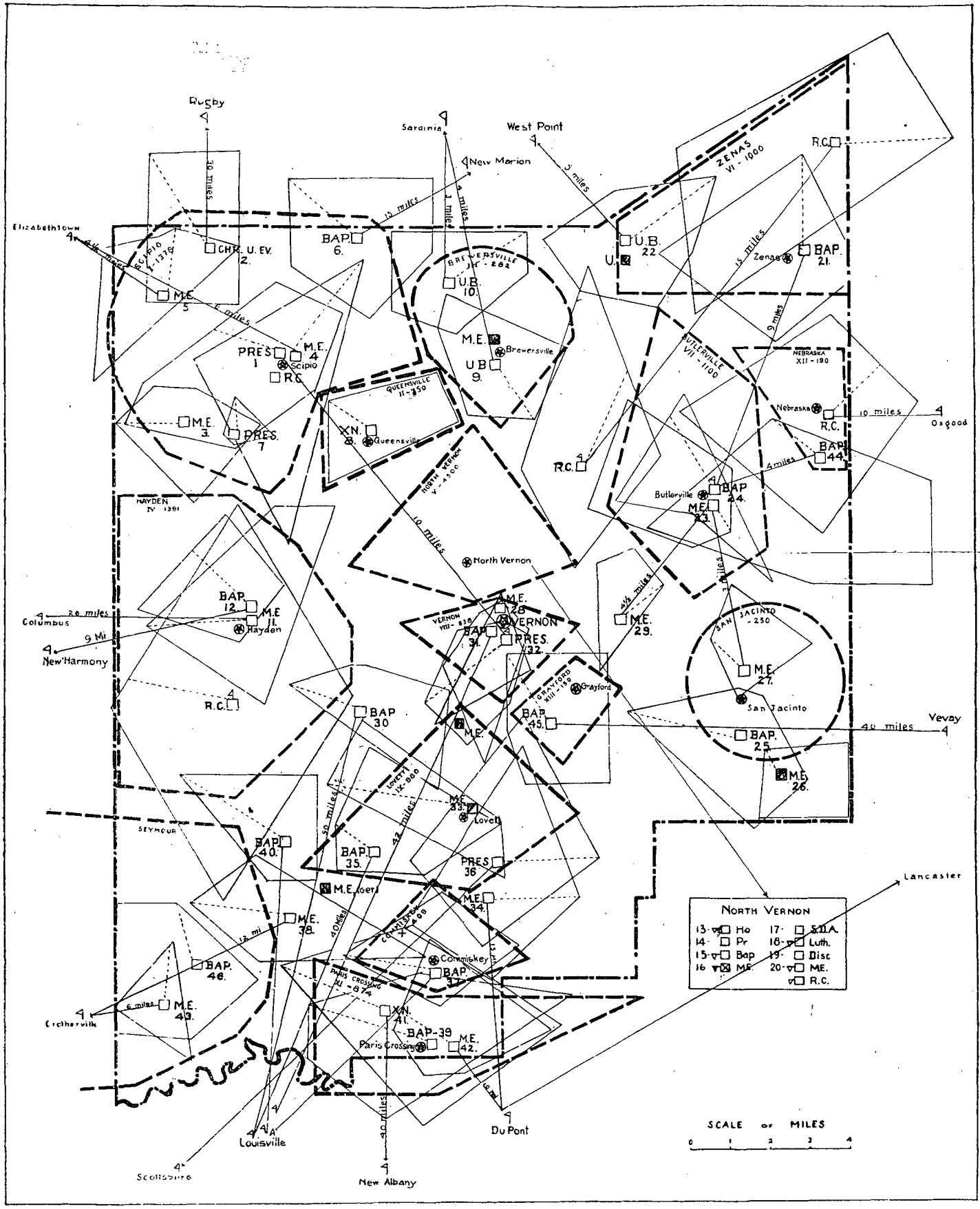

THE SAME STORY FOR THE MIDDLE WEST

Jennings County, Indiana. Seventy-one per cent of the Home Mission churches in America are in competition with other churches

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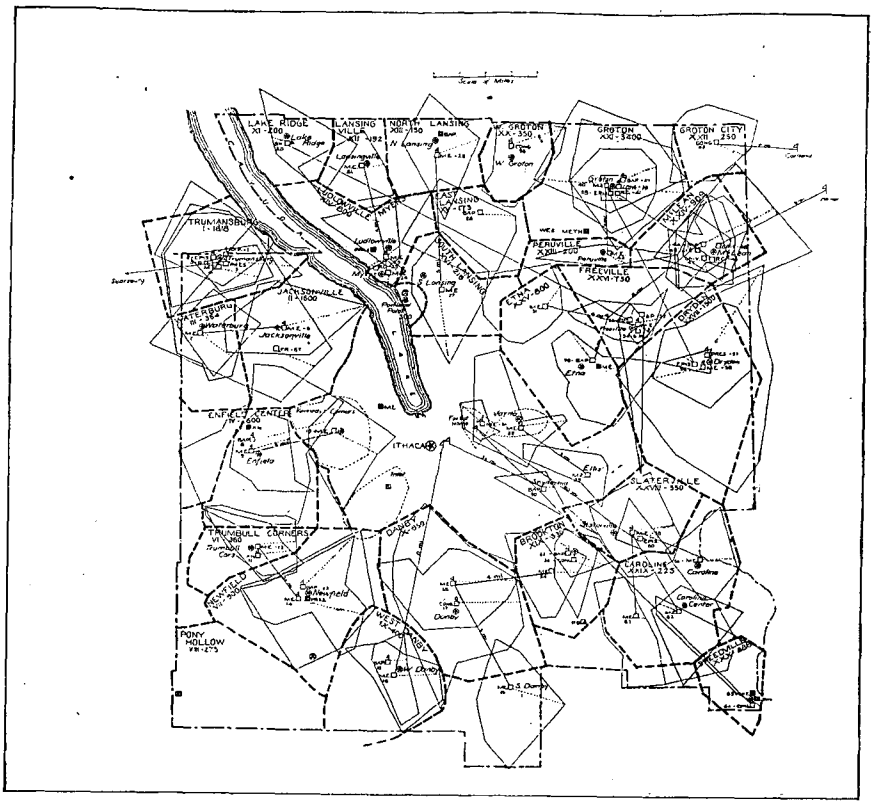

Tompkins County, New York, is old enough to know better than to tolerate the economic and spiritual waste of such competition

I HAVE said that denominational competition, the results of which are now before us, is fed and nourished by home mission aid. Here we have the findings of the careful investigations made by Morse and Brunner to substantiate the observations of critics of the system. They record the results of the study of 211 aided churches in 25 representative counties in various parts of America, and make certain more general statements concerning the rural church situation as a whole. They say that,

1. One-fifth of all rural churches receive home mission aid.

2. Of these subsidized churches a large number (more than half) are in active competition with other subsidized churches.

3. The aiding of small rural churches still occasions from a third to two-thirds of the home mission expenditures of most denominations.

4. Of the 211 aided churches studied, 149 could be dispensed with without essential loss.

5. The average subsidy granted an aided church out of home mission funds is $216 a year. By denominations the average ranges up to $470 a church.

6. One-seventh of the aided churches studied have been receiving home mission subsidy for twenty years or more.

7. In general, the aided churches that face the stiffest competition are most energetically promoted and have the most pastoral oversight. Non-competitive fields are apt to be comparatively neglected.

8. A considerable portion of the aided churches are of the chronically non-productive sort.

9. The average active membership in the aided churches studied is 38.

10. In the 25 counties studied, 143 of the home mission aided churches were of the leading denominations such as Methodist, Presbyterian, Baptist and Congregationalist. And of these 143 exactly 100 were in competition with other churches of this same general group.

That is how home mission funds are being used to perpetuate denominational competition! But what were they given for? And how do they come to be spent this way?—questions which bring us to the issues raised in this article.

IT is possible that the people who contribute to the home mission funds intend that their gifts shall be used in this sort of denominational competition—but I don't believe it. No sane person really wants or expects his money to be used in this insane way. The little woman baking cookies, the mother doing her own laundry work, the grocer donating his bread profits—are these people making sacrifices in order to subsidize little competitive denominational churches in rural districts? Of course not. What, then, do they think that their money is going to be used for? Why have they been making these sacrifices?

I have already stated those foundation appeals at the bottom of all missionary giving—"Go ye into all the world," and, "Inasmuch as ye have done it unto the least of these." Upon this foundation the churches have built their specific and concrete appeals for both home and foreign mission work. We are concerned here only with the appeal for the home field. That appeal is the need of great groups of our population in America who have not had a fair chance at life and health and education and Christian leadership. It is the appeal of work among the immigrants and the mountaineers, the Alaskans and the Indians, the Mexicans and the Negroes of the South. Their call upon the hearts and consciences of our church-goers is not unlike that from the foreign field from Greenland's icy mountains to India's coral strand. It is the appeal also for religious and social work by pioneer country churches and city missions in districts where there is utmost need for them. This is the appeal which is being constantly put before the people of the churches by mission boards through their promotional agencies. It is to answer this appeal that the rank and file of the churches are asked to make sacrifices.

THIS appeal is a very real one and worthy of sacrifice. No one can study the social and spiritual needs of the 14,000,000 immigrants in America without feeling a tug at his heart. They come, for the most part, from countries where some other language is spoken, where government is not democratic, where education is limited to the few, where the whole moral code is different, and they are set down here in congested colonies around mills and factories and mines, amid strange people, and strange manners, and strange language, to raise their children and earn their living and somehow to establish homes and become citizens. All of us, Protestants, Catholics and Jews—have differing gifts to offer the newcomers, but what American does not

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feel a definite sense of responsibility to pass on some of the blessings which we inherited from our forefathers, the immigrants of a few generations ago?

Nor can we contemplate the heroic struggle of the Negro race in this country for education and for economic independence and for higher standards of living without wanting to lend a hand.

Who can read or hear of the baffled and thwarted lives of young people among the five and a half million southern mountaineers without wanting to help them break through the barriers of inertia and distance and secure more of the common heritage?

And the six or seven millions of Spanish-speaking people of Cuba and Porto Rico and the Mexican immigration—the condition of their lives, their poverty, their ignorance, their distress, their gropings after spiritual light, make an appeal that we cannot refuse.

And so with the Alaskans and the Indians and the lumberjacks and all the rest on the fringes of our civilization to whom America is not yet a land of freedom and opportunity. So with the poor and the unfortunate, those in trouble and distress for whose ministering the church should afford dynamic impulse; the challenge of their needs is real and compelling and justifies the call to sacrifice for their sake.

I say that it is the appeal of the needs of such peoples that constitutes the call upon our hearts and pocket books when we are asked to contribute to Home Missions. It is this appeal which makes the theme of Home Mission sermons and addresses, of pamphlets and advertising, of dramatic sketches and stereopticon lectures, and of every other form of mission propaganda. When the little woman bakes her cookies, when the mother saves for missions by doing her own washing, when the grocer sets aside for benevolences his profits from his bread trade, it is because they think their money is going to be used to answer such appeals. And for any denomination to take their money and appropriate it in whole or in part for the denomination's own use in subsidizing competitive churches in city or country is financial malpractice.

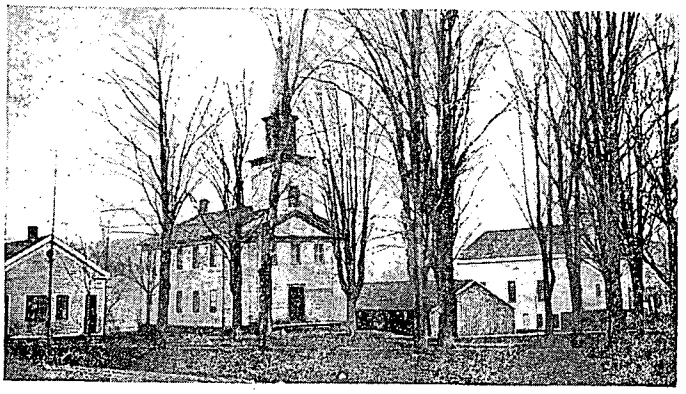
Much of their money does go to fields of real need. The churches are maintaining literally thousands of missions, hospitals, schools and community buildings. And the stories of their work make some of our richest annotations to that second great text of Jesus—"Love thy neighbor as thyself." The very fineness of that work makes it all the more culpable to take some three million dollars away from it and waste it in denominational rivalry. The fine and non-competitive work is made to bear the burden of the load of raising the money for itself and for the competitive work as well.

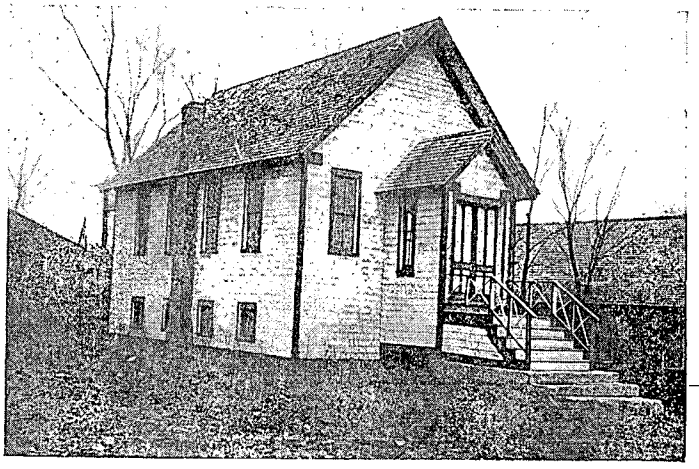
When denominations ask us for contributions for Home Mission work to meet the social and spiritual needs of America they sing,

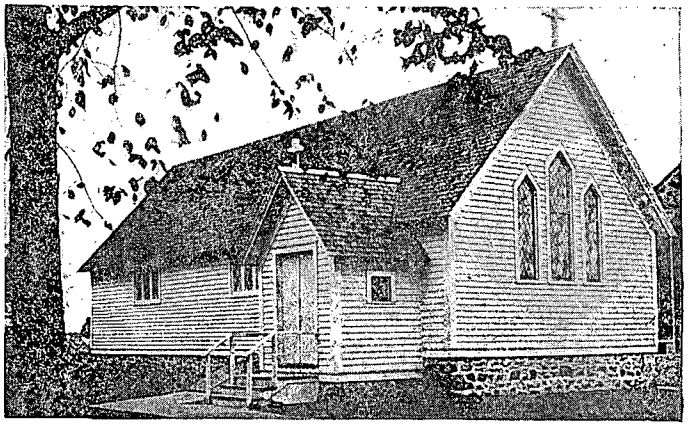
"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

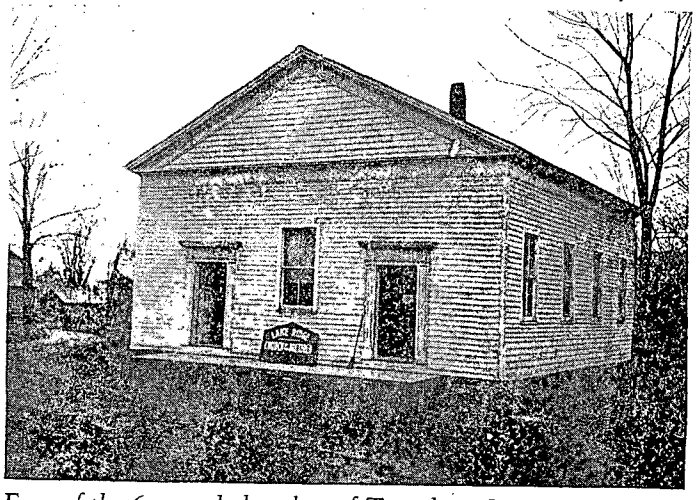
But when they come to spend that money in many of our rural communities each denomination in practice seems to say,

"Of all my father's family
I love myself the best;
If God takes care of me,
The devil may have the rest."









Four of the 65 rural churches of Tompkins County, New York. Only a few have non-competitive fields

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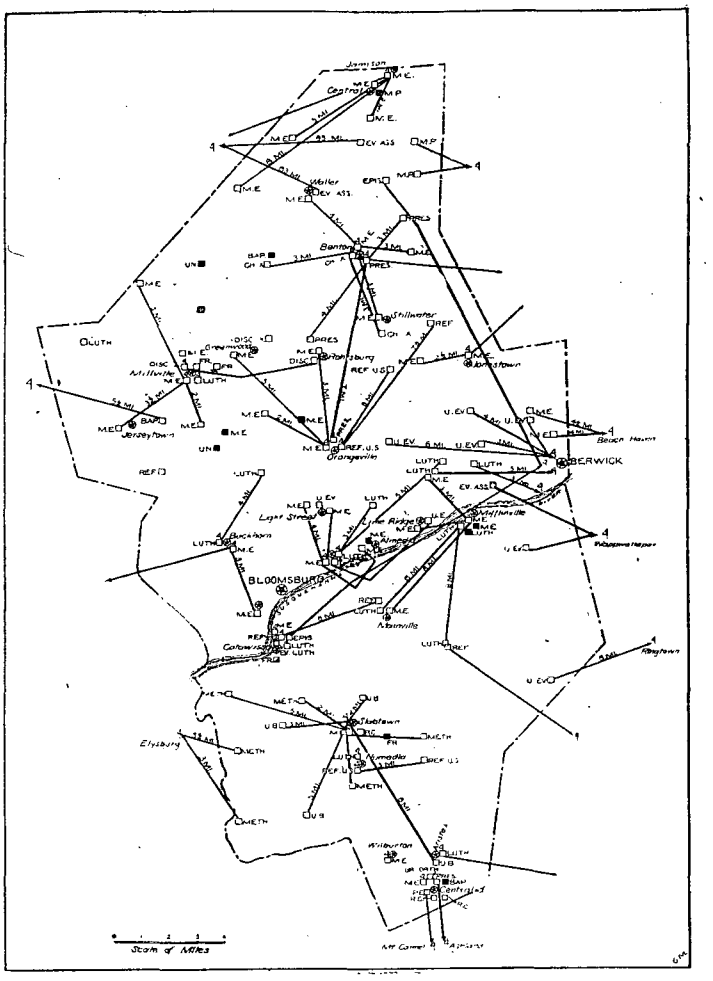
There is no denomination that is able to point the finger of scorn at the others. We are all tarred with the same stick, although some may have come off with less tar than others.

THE surveys to which I have referred are convincing proof that every one of the major denominations is engaged in taking a certain portion of the money contributed to home missions and spending it in denominational competition.

Yet I challenge any possible defender of the practise to cite any statements in the appeal propaganda, local or national, of any Protestant church to the effect that it proposed to do so.

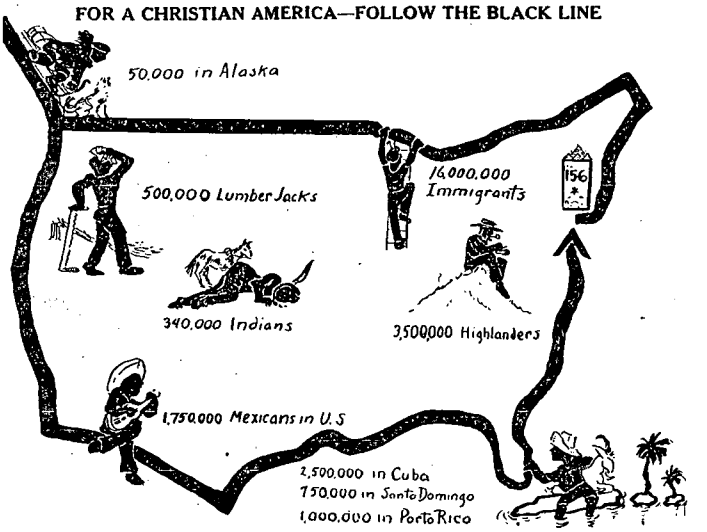
Let there be no misunderstanding here. If any layman sends to a board of home missions of any of the major denominations a contribution specifically designating in writing that it shall be used only for a certain mission or a specific field, his instructions will be honored or the money returned. To the best of my knowledge and belief all denominational boards endeavor to carry out sacredly the wishes of their contributors, when the contributors put in writing their specific requests. And much, if not all, of the contributions to the women's boards are in this designated class. But the greater bulk of home mission money comes not from the women's organizations, but from the churches through their regular benevolence budgets and is undesignated. Why should not this undesignated money be as sacredly guarded as the other? It is just as much the product of sacrifice. Gifts contributed in response to the promotional appeal of home missions, whether that appeal comes through a pastor or a board secretary, ought not to have to be specifically labelled in order to have the church spend them along the lines of that appeal.



The circuit system. Most rural ministers have from 2 to 4 churches, some 6 or 7. Many live in towns where they do not preach and preach in the country where they do not live

ARE the boards of home missions of our various denominations responsible for this state of affairs? It would be simple, and rather popular, to say so, for baiting the mission boards is a favorite indoor sport. But the mission boards are, I believe, responsible only to this extent, that knowing these conditions better than any other group they have not had the courage to stand up to their respective denominations and demand a correction of these evils. Such a stand would meet with decided opposition from certain quarters, and rather than brook that opposition the boards have evaded the issue. They have cried peace! peace! when there was no peace. They have played safe. They have been expedient. They have taken the leadership in making the surveys which have revealed the evil conditions I have described, but they have not yet taken the leadership in abolishing those evils.

In justice to the boards, however, it should be said that they act under restrictions imposed by the denominations. And in justice to the denominations, it should be said that the situation has its historic explanation in the fact that the home mission bodies originated in the period of western expansion, when their task was to plant churches in the frontier settlements.



But home mission money is raised on the appeal of the needs of immigrants, Southern mountaineers, lumber jacks, Mexicans, Alaskans, Indians, Porto Ricans, etc.

The responsibility for the continuance of the system today under changed conditions rests, I believe, ultimately upon the complicated system of financing and administering the home mission enterprise—a system that has grown up through decades of denominational competition. Let me try to make that complicated system clear. *Although most of the denominations have a national appeal or promotion work for securing home mission funds the actual spending of the money is committed to local subsidiary organizations whose zeal for denominational advancement may be stronger than their sensitive-*

(*Continued on page* 316)

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A Canyon and a City

By JOHN R. HAYNES

THE amazing growth of Los Angeles as a city of homes, of varied industry and commerce, as a splendid port and as one of the most delightful residence spots on earth has been due to three essentials: cheap water, cheap power and cheap light.

Climate alone did not make Los Angeles the city she is. Nor will climate alone make her the metropolis she seems destined to be.

Rising from the insignificance of a Latin town and the sleepy *dolce far niente* of the old Spanish tradition, Los Angeles has undergone a thrilling metamorphosis within an incredibly short time. In 1906, then a city of only 160,000, she faced a grave water shortage. She needed an adequate, dependable water supply, which a number of privately owned water companies were failing to give her. She was at her municipal wits' end for a solution of her water problem. She needed a Moses.

Now, Ireland undoubtedly would be regarded as the very last place in all the world where one would seek a Moses. Yet, out of the Emerald Isle came one with an Irish rod who brought the people water in plenty. William Mulholland, born in Dublin, came to America and Los Angeles when a youth. Tall, broad-shouldered, two-fisted, red-blooded he-man was he. And he got a job on what was then the Los Angeles city water department. That was 'way back in '77. He was continually studying engineering books when not at work. His wants were few. He had a way with him. He brushed aside obstacles or climbed blithely over them. He was plain "Bill" Mulholland. There were and are no frills on him.

So, when in 1906, Los Angeles was threatened with thirst, William Mulholland, then chief engineer of the city water supply department, had a solution all mapped out. Not for nothing had he hiked and horse-backed and camped all over the Mojave desert and far into the valleys and mountains up toward central California. And in the Owens River Valley he found the city's solution.

Mulholland proposed an aqueduct with a capacity of 420 second-feet of water, with what seemed plenty of hydro-electric power possibilities as a by-product. His plan was accepted by the city and the work began. He had his plans mapped, his estimates of cost—$24,000,000—worked out to the most infinitesimal detail. He would build an aqueduct 223 miles long to carry waters from the snow-clad peaks of the high Sierras, through the Owens Valley and the heat-tortured Mojave desert, to the thirst-apprehensive city.

What recked such an Irishman of mountains, of deserts, of miles and miles of tunnels through mountains, of the necessity for building the greatest siphon in America! If he could not go around or over a mountain, he'd go through it. Open ditches and concrete-lined ditches, tunnels, siphons, storage reservoirs, control lakes were essential elements in his plan for a gravity flow for the waters.

So Mulholland built the Los Angeles aqueduct. He was economical. He knew the value of money. "I'm a plain man," he told the Public Service Commissioners of Los Angeles one day recently "and I'm used to plain living. I was brought up on porridge in the old country and I know the value of a dollar!" He finished the aqueduct at a cost of $40,000 under his own estimate. He completed the work despite the most determined opposition from private power corporations which feared the influence of the municipal ownership and operation of hydro-electric power that would follow the aqueduct down to the city.

MEANTIME, Los Angeles had grown bigger and her water supply had become even more inadequate. Few save Mulholland and some of those closely identified with the water works realized the gravity of the situation. At length came the day when the aqueduct water churned through the ditches, the siphons, the tunnels and the lakes and cascaded down from the mountains. Mulholland, with a few of his staff, watches in hand, stood at the valley end of the line, awaiting the coming of the "White Magic."

That day there were few in the city who realized the peril that had hung over her and them. The aqueduct water came in the very nick of time, when the city was so short of water that

The Case for Los Angeles

EARLY in May, after a spirited election in which the municipal and private ownership groups fought to a draw on the issue of water and power bonds, the people of Los Angeles voted four to one that the city should contract with the U. S. Government for its share of Boulder Canyon power. The fight of the municipal ownership group now shifts across the continent to the halls of Congress where they are urging the Swing-Johnson bill in order to secure an adequate future water supply and an allocation of hydro-electric power rights from the Colorado River at the proposed Boulder Canyon Dam. At a hearing last month of the House Irrigation Committee, Arthur Powell Davis, former director of the Reclamation Service, appeared in behalf of Los Angeles and held that the Boulder Canyon Dam provided for in the Swing-Johnson bill furnishes the cheapest and most efficient method of "transforming the Colorado River from a national menace into a natural resource."

Of all American cities, Los Angeles has gone farthest in the municipal development of a combined water and hydro-electric system. The Seven State Treaty for the development of the Colorado River was set forth by Mr. Hoover in the Giant Power number of Survey Graphic. The interlocking pools of power of the Pacific Coast, in which private development has been a large factor, were described by H. G. Butler in the same issue. Here the case for Los Angeles and its municipal ownership and operation program is interpreted by Dr. Haynes, himself a member of the Board of Public Service Commissioners of the city.

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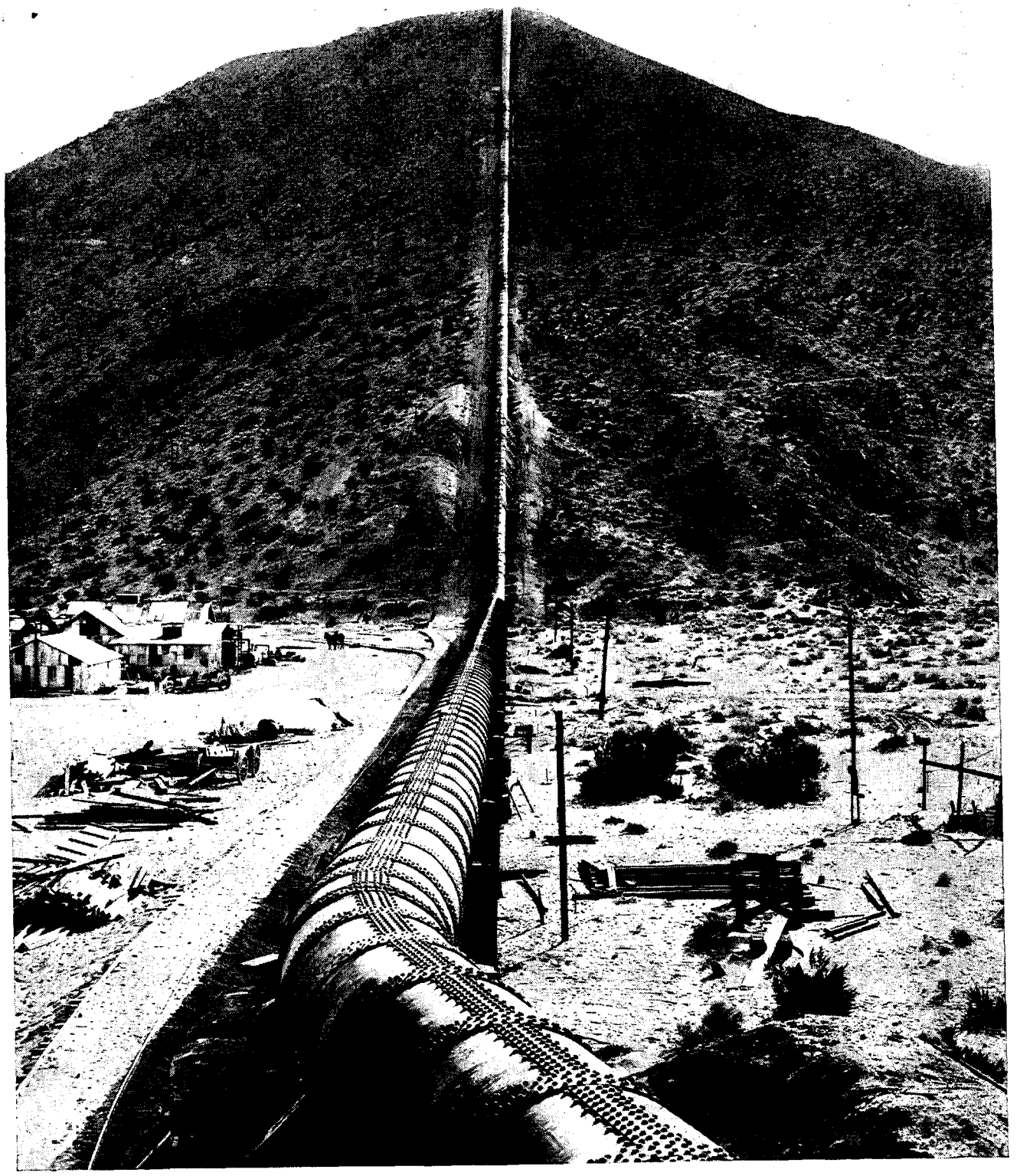

A MOUNTAIN CONQUERED

The south half of the Jawbone Syphon, Los Angeles' daring engineering feat in conveying aqueduct water over high mountains by immense syphons of steel

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A CANYON TO CONQUER

Looking down the Colorado from a point on the north side of the river just above Boulder damsite, showing the narrow gorge in which the dam will rise

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had a large fire broken out, there would have been little to fight it with.

But the Los Angeles aqueduct brought in hydro-electric power as well. The people of the city voted bonds to install power houses and a distribution system to be municipally operated. It was proposed to cut the cost of power and light to the very lowest possible figure. At that time, the private power corporations were charging nine cents per kilowatt hour in Los Angeles. Los Angeles' municipal power system cut it to five. The present rate is 5.6 cents. With the full monopoly the city hopes to gain, Los Angeles' power bureau officials say they expect to cut the price considerably below five cents.

WITH the prospect of installing municipal power to serve Los Angeles, came Ezra F. Scattergood, a nationally known electrical engineer. He became chief engineer of the Municipal Bureau of Power and Light, when the municipal power system was projected, and has served continuously and successfully ever since. He planned and carried into being the electric generating and distributing systems in Los Angeles. He bears to the power bureau the same relation that Mulholland does to the water bureau.

Engineer Scattergood was—and still is—a dreamer of great dreams. But, unlike most dreamers, he possesses the practical ability to make his dreams come true. He is a different exterior from that of the rugged Mulholland, who, though modest and quiet, is an outstanding figure. Scattergood, a profound thinker like Mulholland, with a keen analytical mind, methodical, purposeful and determined, keeps in the background as he works out his problems, makes his plans and brings them to success.

It was Engineer Scattergood who put through organization, financing and construction of the highly successful municipal power system of Pasadena, California, a city of about 54,000. Pasadena has today a monopoly of the power business within her confines, having driven the private company out of the competitive field there. Her base rate for electricity now is five cents per kilowatt hour. Not long before Pasadena's municipal power system came into being, the company had been charging a 12½ cent rate.

Los Angeles finally bought out all the privately owned water systems in the city and gained a monopoly, serving water at one of the lowest rates in the nation. Thenceforth the path of the Water Supply Bureau was easy.

BUT against the Municipal Bureau of Power and Light was launched a most bitter and determined campaign of opposition on the part of the private power corporations. Although hampered by their propaganda and by delays in financing, the power bureau has made tremendous efforts to keep pace with the expansion of industry and commerce and of domestic life in Los Angeles, and has met with the hearty support of the people. The city bought out one of the two competing private power corporations—the Southern California Edison. The remaining competitor is the Los Angeles Gas and Electric Corporation. Already steps are being taken by the city to condemn and absorb the electric generating and distributing systems of this company.

Since the Municipal Bureau of Power and Light has been in operation it has saved the consumers of electric current a total of more than $20,000,000 in rate charges. Despite its low rates, it has earned a surplus, over all charges for operation, maintenance, depreciation and bond interest, of $6,423,203.76 from September, 1909, to June, 1923. It earned a surplus of $2,693,623.34 in the year ending June 30, 1923. Out of these surpluses, the bureau has made extensions in distribution service and paid for the yearly retirement of power bonds.

Yet so rapid has been the growth of Los Angeles in population, industry and commerce, that the demand for electric service has outrun the municipal supply. There is also a general shortage of power in Los Angeles and Southern California and the State Railroad Commission is even now considering the matter of appointing a power administrator as it did in 1918.

At the same time the demand upon the city's water supply has greatly increased. When the aqueduct was built—with a capacity sufficient for a city of two millions—it was thought that the city's water problems had been solved for many years into the future. Los Angeles already has passed the one million-point in population. She is growing at the rate of more than one hundred thousand a year. Within ten years—some engineers figure six to eight years—she will be a city of more than two millions. And then she will have reached the ultimate capacity of Mulholland's great aqueduct.

SO, for the second time in her history, Los Angeles today is facing a critical situation. The first had to do only with water. Today she must gain a wholly dependable, adequate supply of hydro-electric power as well as a wholly dependable and adequate supply of water. The only source of such a water and power supply is the Colorado River.

Engineer Mulholland has declared that it is perfectly practicable and feasible for Los Angeles to build a new aqueduct from the Colorado River, from a point near the proposed Boulder Canyon dam. He asserts that it is essential that Colorado water-power be brought to Los Angeles in quantities sufficient to insure and guarantee the city and all Southern California power for their future needs.

The questions of authorizing the city government to contract with the Federal Government for the allocation to Los Angeles of a sufficient portion of the Colorado River power; and of bond issues for extending the water and power distribution systems and other questions affecting the future of the power department, were voted upon by the people on May 6.

The power bonds were defeated although the vote stood 104,224 for to 55,757 against. A two-thirds majority is required by law. The water bonds carried by a vote of 130,000 for to 20,000 against. A straw vote on the proposition, "Shall the city contract with the government for its share of Boulder Canyon power?" gave 116,000 for to 27,000 against; over four to one. Out of a total poll of 159,981 the power bonds lacked but 2,440 votes of the required two-thirds majority. The people of Los Angeles regard the results as an overwhelming endorsement of the extension of the municipal system; especially in view of the fact that opponents of the bonds employed hundreds of thousands of dollars, bribes, threats and imported gun men to defeat them.

Political interference by the private power corporations in the southern part of California, begun many years ago when the subject of municipal ownership of water and power in Los Angeles was first broached, has reached an intense point, both in this municipal election and in the legislative fight at Washington.

Gifford Pinchot, speaking in Los Angeles several years

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ago, at a municipal ownership meeting, made these declarations:

Unless I am mistaken as to the character and temperament of the people of Los Angeles, you will never let Boulder Canyon fall into private hands!

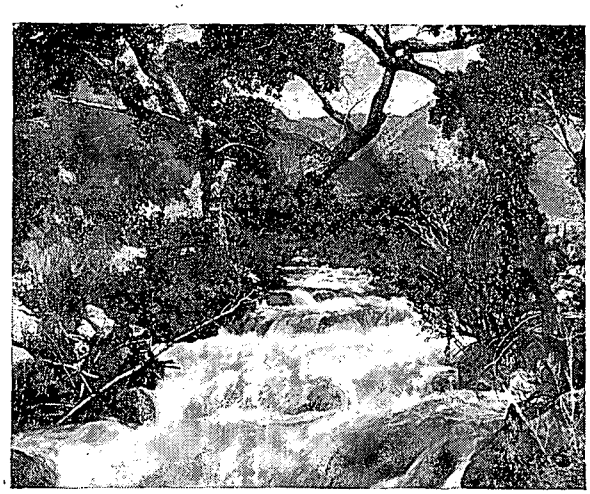
The Boulder Dam project means more than the development of 600,000 horse-power; more than the backing up of 31,800,000 acre-feet of water. The industrial development of Los Angeles is tied up with it. The agricultural development of the Imperial Valley depends upon it!

That, in a nutshell, is the attitude and purpose of Los Angeles.

The water and power systems of Los Angeles City represent a total investment by the people, authorized by their votes, and successfully administered by the Board of Public Service Commissioners, of nearly $100,000,000. But the true value of the properties and systems this investment of the people's money has brought into being for the people's benefit, is many times $100,000,000.

LOS ANGELES is in the fight to win. She must have Colorado River water—and from Boulder Canyon dam-site—adequately and dependably to serve water and power to the people, to the industries and commerce of the city at cheapest cost, for all time. It is an "absolute and desperate necessity" that she do so, Engineer Mulholland told a Congressional Committee.

Los Angeles must have a new and adequate water supply ready for the people when—or before—she reaches the two million-point in population. She cannot do so unless she starts now to build that new aqueduct. She cannot do this unless the Swing-Johnson bill, now before Congress, is enacted into law. The bill provides for the building of a 600-foot dam to effect flood control, reclamation and an All-American canal from the Colorado River to irrigate the fertile Imperial and Coachella Valleys just north of the Mexican line. This high dam also would yield potential hydro-electric power to the amount of about 1,000,000 horse-power, assuring a constant, dependable, average flow of about 600,000 horsepower. The water impounded behind such a dam—estimated 32,000,000 acre-feet—would provide not only a controlled, dependable flow for irrigation purposes in the valleys below, but also dependable quantities of excellent water for the use in Los Angeles and her sister communities in Southern California. Los Angeles, for her proposed aqueduct from the Colorado, asks only a one-sixteenth part of the waste waters of the river. This would assure Los Angeles and Southern California of a dependable flow of at least 1,000 second-feet at all times for domestic use.



Tumbling waters of Cottonwood Creek on its way to the Los Angeles aqueduct

THE enactment of this bill would first of all give protection to more than 60,000 people in the California territory below the Boulder Dam site against the annual floods from the river which cause many millions of dollars worth of devastation, imperil human lives and destroy rich farming lands. These people of the Imperial Valley now gain their water supply from the Colorado River, from an intake some distance south of Yuma, Arizona. But the irrigation canal conveying it passes first across the Mexican borderline and through Mexican territory fifty-two miles before looping back into the United States again into Imperial Valley. In transit it passes through the 1,000,000-acre tract in Mexico owned by a group of Americans known as the "Chandler Group." Harry Chandler, publisher of the Los Angeles Times, who, personally and through his newspaper, has been actively opposing the passage of the Swing-Johnson bill, is reputed to be head of this group. The farmers on the American side of the Mexican line charge that they have to bear the major part of the water-costs and the cost of maintenance while the American owners of the Mexican lands just below the border have fallen more than $4,000,000 short of their share of the cost of the canal.

While the farmers on the American side of the line bear the excessive canal costs and have to pay the higher charges for American labor and other expenses of like nature, the farm lands south of the border are cultivated by cheap Asiatic and other foreign labor. With the bulk of the irrigation canal charges borne by the American farmer on the American side, the owners of the Mexican lands, using cheaper labor, are able to market their products in the United States in unfair competition with the American farmer. This injustice has brought the farmer on the American side of the border to a condition verging on desperation.

If the Swing-Johnson bill becomes a law, the building of the proposed All-American canal will follow. This would emancipate the American farmer in the Imperial and Coachella Valleys from the Mexican canal conditions and make him wholly independent of the American owners—the "Chandler Group"—of lands below the border.

And it would free Los Angeles from the new danger that again threatens her.

Cheap water, cheap power and cheap light have made Los Angeles. She must continue to have cheap water, cheap power and cheap light in abundance to become the greater city she is destined to be.

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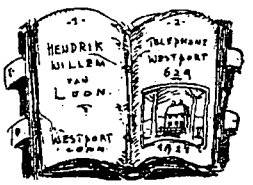
A Cartoonist's Confession

and some reflections on the ideas of the Rt. Hon. Bertrand Russell

By HENDRIK WILLEM VAN LOON



I WONDER whether you realize what a strange job it is to draw pictures for The Survey.

I have drawn a great many pictures these last ten years.

How time does fly!

The first one was published by Frank Crowninshield in the Century Magazine in the pre-Vanity Fair era.

The Century was then on Union Square and the taxi was the quickest way of locomotion from one point to another in New York.

Blessed days of speed and simplicity.

There were saloons and the Germans were a great people. Mr. Roosevelt had just told us so.

But never mind the reminiscing.

Let me stick to my alibi.

I have during the last ten years drawn a great many pictures in newspapers and in magazines and even in books but have never experienced such fiendish difficulties as I have with the "art work" of the esteemed Survey.

There are two reasons.

The public of the Survey is one, the other, the subjects discussed.

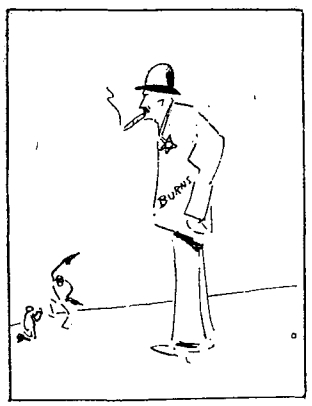
First of all, let me say something about the public.

It is not composed of morons.

The man or woman sufficiently interested in the public weal to buy the Survey can, as a rule, read and write.

Impossible to treat them as you would treat the average newspaper-reader.

These sovereign citizens will swallow anything.



FOR proof look at the New York cartoons. They have to shriek their meaning as if they were trying to explain something before an audience of the deaf. A likeness is not necessary. It would not even be appreciated. If for example, and talking about the matter in a purely academic fashion, Mr. Burns, the well-known detective, should appear in the news of the day, all you need is the figure of a handsome, strong, virile, red-blooded man (you can accomplish this by drawing a fellow with square shoulders and a big strong he-cigar) and then you add the label "Mr. Burns." If Mr. Burns must be depicted in the act of detecting or being detected, just add a baloon and a pair of wings and a halo for good measure; your public will catch on at once, and gladly the tribes will shout "there is the man who saved the constitution from the dastardly attacks of the radicals!"

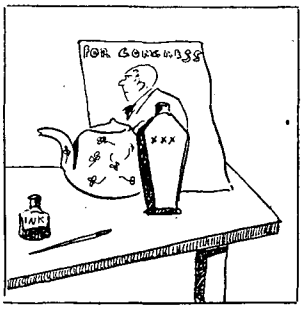
I DO not mean to flatter the Survey congregation. Man for man and woman for woman the Surveyors are probably not a whit better than the adherents of the Illustrated News or the Herald-Tribune. They cheat just as merrily whenever they have a chance to defraud the income-tax man. They obey the Ten Commandments through fear and not on account of any inherent virtues. They are no doubt addicted to hate and envy and every sort of malicious prejudice to which the children of Adam have fallen heir. But they can read and write and I have to show a proper respect for their acquired characteristics. Secundo or in the second place consider for a moment the nature of the subject which I have to elucidate with my crow-quill.

WHEN you work for the daily press you deal with Tea Pots and with Booze Bottles and with Congressmen and other inanimate objects that are easily handled and need no cogitation on the part of the artist (save the mark).

There is one man who deals in ideas in New York and for that matter on this continent. That is Al Fruch of the World. But don't for the life of you try to roar over his pictures in the smoking-room of the Pullman. Your neighbors will consider you slightly demented.

The Survey, with rare exceptions, brings articles intimately connected with ideas. And I, poor fish, have to dive deep down to the bottom of my darkest sub-consciousness, there to find a few concrete symbols for such pleasant little items as "service" or "humanity" and I can't just get away with a picture of a Rotary Banner or Mary Pickford holding a baby and an American flag.

For example, I recently sent you a picture for an article by Dr. Richard C. Cabot (The Survey Midmonthly for April). It was a fine article. I liked that article. But what can one say pictorially about the relation between the Social Worker and his client? Turn it into the sort of black-and-white mush which illuminates the Confessions of a Fundamentalist which Doctor Phelps now prints in the current number of the Ladies Home Journal? It would be easy but it would not do for the Survey. Then finally, after days of scribbling and wasting $3.48 on Bristol Board, I think I have found something and I waste another ten cents on a special delivery stamp, but even then I have no certainty. There is the Board of Censorship of 112 East 19 . . . . .



BUT to return to Bertrand Russell* or rather to begin that part of the story which I was asked to write: "What can I do with an article of that sort?" Very funny things are easy. Very tragic things are easy. But I would almost as soon illustrate the time-table of the N. Y. N. H. and H. railroad as such an article.

* The Effect of Science on Social Institutions, by Bertrand Russell, Survey Graphic for April.

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For here is a case where I must agree pictorially with the text while mentally I disagree with the conclusions drawn by the Right. Hon. Gentleman. (In case he is merely Honorable and not Right I beg to apologize. I have got Emily Post's book on my desk but it only tells me what to say when the Bishop of London or the Keeper of the Royal Seals come to Westport).

If you want to know what I have got against the article I will try and tell you in a few words— it is too pessimistic. As I happen to be quite an artist along the line of the 1924 Blues, things have to be very dark indeed before they shock me by their despondent tendencies.

That is what Bertrand did to me while I read his pages and endeavoured to distill from the printed word a few drops of illustratable wit.

He argues "Science is no great shucks. It has not really done so very much for us. And the capitalists have used science entirely for their own pleasure and to the detriment of the rest of the world. No, science has disappointed this world grievously. And anyway, why was Darwin?"

To which I would like to answer, "Stuff and nonsense! You talk, Mr. Russell, like the apologist of some Christian denomination who subtly wishes to convince us of the superiority of the Church over Science because (to give but one example) science has not yet succeeded in abolishing death."

FOR upon that point I disagree with the learned author. If I did not feel strongly that Mr. Russell was wrong and that I was right, I would wade right into the Saugutuck River, and I would wait for the next high tide. The idea of countless generations of little van Loons, all of them condemned to live in a world like this, would become unbearable. But I keep away from the Saugutuck because I firmly and sincerely believe that we are only at the beginning of things and that this self-same science, which Mr. Russell regards in the light of a traitor, will eventually set us free and will give the little van Loons a better chance at happiness than was enjoyed by their grandpa.

I don't want to drag history into the discussion. I have it dragged in quite often enough and I feel as old man King would have felt if all his friends, morning, noon and night, should have fed him Chicken à la King to show him how delighted they were with his culinary experiment. All the same we must have a little dash of history to make our point quite clear. It is all the fault of words, those misleading and treacherous companions of the human race. Or to be specific, it is the fault of historical nomenclature. It is the fault of the idiotic division of history into periods labelled, "ancient," "medieval" and "modern."

There is no "modern period."

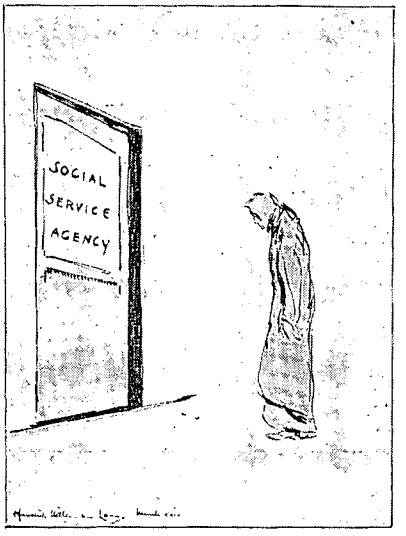
BECAUSE there once was a French revolution and because in the eighteenth century there were a great many brilliant men in France, we believe that we live in the "Modern Era." We do nothing of the sort. We are still in the Middle Ages. A little ahead of Torquemada but not very much. A few years removed from the *Homines Obscurantissimi* of the fifteenth century but contemporaries of Bill Bryan and J. Roach Stratton. When we nobly say "Science, my dear Sir . . ." we really mean a very few bits of truth which thus far have been almost proven, elementary stuff not much beyond the ideas of Anaxagoras and the Athenian worthies of 2200 years ago.

Undoubtedly a hideous use has been made of many recent inventions, but what of it?

When Mr. Russell gives little Bertrand a hammer, does the child use it to improve the general condition of the house and fasten the bolts of the Ford or whatever one is supposed to do with a hammer?

By no means.

He makes for the China closet and demolishes all the lovely dishes there stored away for the next official dinner-party.



Friend or Enemy?
(The cartoon Hendrik Willem drew for Dr. Cabot's article.)

Does he covet papa's razor to carve wonderful images from an old broom stick?

Of course not.

He wants to make hash of the new rug in the parlor.

Humanity just emerging from the darkest period of its history (vaguely stretching from 400 A. D. to 1924 A. D.) is still full of infantile impulses whenever it is given a new toy of steam or gas or electricity.

This could not be otherwise, for the human race is still surrounded on every side by the visible manifestations of that ignorance which during the last two thousand years has been an object of holy veneration.

IT took Man three hundred thousand years to learn how to walk on his hindlegs.

Why expect him to learn how to handle science in less than fifty years?

I am absolutely convinced that we are fighting a winning battle.

The road towards Freedom runs through the gate of Science.

But just now we have not even begun to climb.

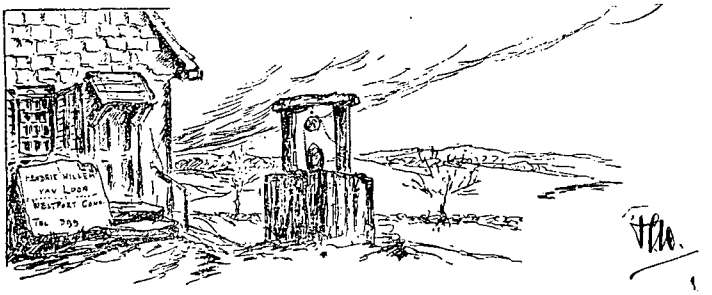
We have approached the mountain passes where the struggle will be fiercest.

We are making ready for the assault.

And eventually after terrible losses we will carry the ancient bulwark of prejudice and ignorance.

But give us time.

And don't let the enemy know, not even for a moment, that we despair of a cause which alone makes life worth living.



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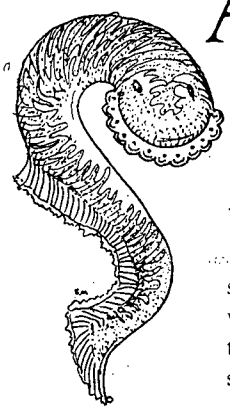
Apron Strings of Mother Ocean



By MARY ROSS

IN all this whirling universe, life as we know it can exist only in the soap-bubble film of water and vapor, which encompasses the earth. Once all that lived had its being in the vast tepid shallow seas of the world in the making. As mountain ranges and plateaux were heaved up out of those seas, life followed and plants and animals adapted themselves to survival on the beaches, plains, mountains—even the deserts—creeping a bit further and a bit further from the mother ocean. Man, using the tool of his own intelligence, has been able to scale mountains five miles above the sea's surface; in especially equipped balloons at the cost of considerable suffering, he has survived an altitude of seven miles. The cactus, armored by a spiny shell, manages to exist in the desert with only what water it can extract from the arid atmoshphere. But still there is no land animal and no land plant whose structure is not primarily that of a water animal or a water plant, adapted through unmeasured spans of time to life in that gaseous water which we call air.

Elastic as the bond has been made between the sea and the life that has grown away from it, when stretched too tight it will spring back, exacting its toll in suffering, disease, or even death. Within the past twenty years scientists at work in field and laboratory have identified an ancient and insidous enemy which lurks in the parts of the earth which are oldest or most remote from the sea. Its symptom is the enlargement of the neck known as goiter; in communities where this condition persists for generations, it is followed by cretinism, that physical and mental subnormality peculiarly associated with some of the Alpine valleys.

Though the Alps are the center of the best known goiter region in the world—including southeastern France, southern Germany, all of Switzerland, northern Italy, and southern Austria, goiter is found in many other parts of the world: the Himalayas of Asia; the Andes region of South America, with its highest incidence along the Peruvian plateau and in parts of western Brazil; the central plateau of Africa; and on this continent, the St. Lawrence and Great Lakes basins, and the Cascade mountain regions of Oregon, Washington, and British Columbia. In some of the Swiss valleys as many as 90 per cent of the population suffer from it. In the great goiter belt across this country surveys have shown frequently that half of the children of school age are goitrous. In certain newly-settled valleys of the Pacific northwest farmers found it impossible to raise any animal to maturity because of the condition. And now, within a decade, it has been demonstrated beyond any shadow of a doubt, that in two generations, at an annual cost of a few cents a person we could wipe out a world-wide affliction, which in this country alone concerns 20,000,000 people.

ADVANCES in medical science in the last thirty years have shown that goiter is an enlargement of the thyroid gland due to the lack of iodine. Ultimately all the world's store of iodine comes from the sea. Human beings obtain that infinitesimal amount essential for life and health from drinking water, from sea food, from certain salt deposits, or from salt obtained by evaporating sea water, or from the sea spray, which under favorable conditions can be carried two hundred miles inland on the wind. When they live in regions so far removed from the sea in point of space or time that it is not available in these ways, goiter results as a symptom of malnutrition in this essential element.

From the earliest times people have had a kind of presentiment that goiter was connected in some way with the water supply. Benjamin Barton, exploring the wilderness along the Great Lakes in the first years of the nineteenth century, told of finding the condition among the Indians and of their belief that it came from the water. Livingston found the same theory among the natives about Lake Tanganyika in Africa, and other explorers traced it among the Indians of the Magdalena River in Colombia. Medieval physicians guessed that perhaps the cold streams of mountain regions were responsible for the prevalence of goiter in the Pyrenees and the Alps, and Andreas Baccius, writing in 1572, felt sure that the waters of the Danube caused the "struma" among the people who lived on its banks.

Similarly folk observation suggested sea water or sea salt as the cure. The Greeks used sea-water for "turtle-shaped growths of the neck"; Roger of Palermo prescribed ashes of sponges and sea-weeds; and Peter Foreest, a Dutchman of the sixteenth century, the brine in which sea-shells had been boiled. And along the Magdalena River the Indians used salt from one special salt lick—discarding that from another which had no curative proper-

Do You Live in the Goiter Belt?

IT has been only recently that the medical profession has been aroused to the extent to which goiter is prevalent in the United States and to its localization. The lay public is all but unconscious of it; yet it concerns some twenty millions of people in the basin of the St. Lawrence River and the Great Lakes and behind the mountain valleys of the Pacific.

Simple goiter, the enlargement of the thyroid gland, is a symptom of malnutrition—a sign that we have not obtained that minute quantity of iodine necessary to health in man and the other higher animals. It is a problem in public health for any population which lives far from the origin of all life—the sea from which ultimately our whole store of iodine is drawn. Its solution, quietly achieved within the past five years, is a new victory for man in that unceasing struggle to adapt himself to his surroundings, on the success of which depend human happiness, health and life itself. A score of cities in five states show us how.

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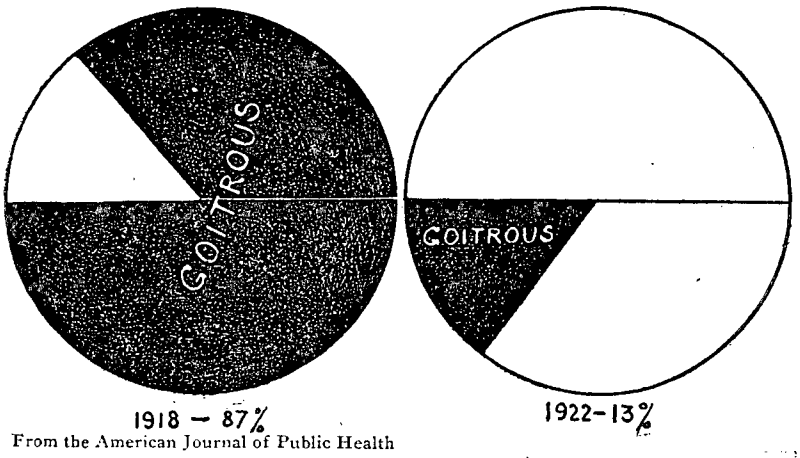
ties, though it tasted and looked the same. In Michigan the cure was applied unwittingly to sheep. Shortly after the Civil War the sheep raising industry of that state seemed doomed by the prevalence of goiter and cretinism which made it impossible to raise lambs to maturity. Much time and money was spent in an effort to find a remedy. None was found, but the trouble seemed to abate, and only later was the cause traced to the opening of new salt mines — which happened to contain some iodine—near Bay City, from which the farmers obtained their supplies.

DURING the centuries in which this process of intuitive diagnosis and cure was going on, scientists were studying the thyroid gland which is the seat of the trouble, and which can exert so profound an influence of the life of its possessor. In human beings the thyroid gland is a butterfly shaped organ, with a wing each side of the wind-pipe, united by a narrow isthmus. In health it is amber-colored, and composed of little round or oval sacs filled with a clear honey-colored secretion known as colloid. Thomas Wharton, an English physician, first described it correctly in 1656, and gave it its present name from the Greek word for shield. For many years, it was believed that it secreted a lubricating fluid into the trachea; women's voices, it was argued, were softer than those of men because their thyroid glands, commonly larger, provided better lubrication. But in 1840, Cruvelhier, a French anatomist, demonstrated that the gland has no outlet—is ductless—to use the modern terminology.



From the American Journal of Public Health

Five years of iodine treatment in the schools of St. Gall, Switzerland, reduced the percentage of goiter from 87 to 13 per cent

When that gland is deprived of its minimum requirement of iodine (one tenth of one per cent of its dried weight, one fiftieth of one per cent of its wet weight) the sacs of colloid grow smaller, the layers of epithelial cells about them thicken, and goitrous growth results. It is said that Confucius noted this growth; certainly it was known to the physicians of ancient Egypt, and the Greeks and Romans described it in detail. Caesar, crossing into Gaul, observed it among the villagers, and it is said that his legionnaires hurled the contemptuous epithet "Christian" at the stunted Swiss idiots with swollen bodies and coarse stiff hair, whom we know as cretins.

Centuries later, in 1874, Sir William Gull described a cretinoid state which sometimes developed in grown women, associated with dullness of intellect, thickening of the skin, and subnormal body temperature. Ten years later, the surgeons, Jaques-Louis Reverdin, of Geneva, and Theodor Kocher, of Berne, operating to remove human goiters, discovered that this "Gull's disease" would appear if all the thyroid gland was removed. Clinical observation and laboratory experiment have substantiated the thesis that this discovery suggested—that goiter, an enlarged condition of the thyroid gland, marks one degree of loss of thyroid function; in a state of cretinism, the loss of function is greater, and occurs so early in the life of the individual that he never is able to develop properly; myxedema, the condition described by Sir William, marks the loss of thyroid function in adult life. In regions such as those about the Great Lakes, goiter is so common in a mild form that it passes unnoticed except in exceptional cases, but even so, it exerts a depressing influence upon the whole body. The changes which find their frightful conclusion in cretinism differ merely in degree through the long scale of lesser stages. Moreover, goiter frequently is associated with abnormal and diseased conditions of the heart; and goiter precedes practically all cancerous growths of the thyroid gland.

WHAT is this thyroid function, the lack of which in extreme instances can condemn a human being to idiocy and deformity, and in milder cases, still interferes with the proper working of mind and body? The most fruitful of the many clues which scientists followed was that of comparative anatomy. Here a succession of brilliant researches demonstrated an important and revealing link in the evolutionary chain which probably exists nowhere in the animal kingdom save in the life history of one creature—the lamprey eel.

Between the invertebrates and the true vertebrates there are two classes of queer sea creatures—the Tunicates or sea-squirts, and the Amphioxus or lancelet, which lives buried in the sand, and might be called the vertebrate reduced to its lowest terms, without heart, skull, brains, jaw or fins. Such very simple creatures and also the young lamprey eel have a long narrow groove which opens into the pharynx, known as the endostyle organ. This organ or gland secretes a sticky fluid, which may contain ferments to aid in digestion and certainly aids the animal in capturing its food by catching the particles which float in. Clearly it is part of the equipment for nutrition. In 1873, William Muller, in one of those brilliant guesses which pave the way for research, suggested that the endostyle organ corresponded to the thyroid gland, which is found in man and all the higher chordates—animals with a spinal cord. This homology was proved some forty years later when Dr. David Marine, studying the lampreys which cling with their sucker mouths to the rocks of Lake Cayuga in New York State, watched the endostyle organ of the young, or larval eel, develop into a typical thyroid gland as the animal reached maturity.

The suggestion that the thyroid gland is concerned with metabolism is strengthened by experiments on rabbits. When their thyroids were removed, their rate of metabolism—the power of building up food into living protoplasm and breaking it down again to simpler substances—was diminished by as much as 35 or 40 per cent, a percentage which corresponds closely to the condition in human cretinism or myxedema. Young animals showed a stunting of physical, mental, and sexual development; young and old alike a marked decrease in heat production. The thyroid may be compared to the carburetor of an automobile, regulating the combustion of body fuels. Logically enough it is most likely to break down

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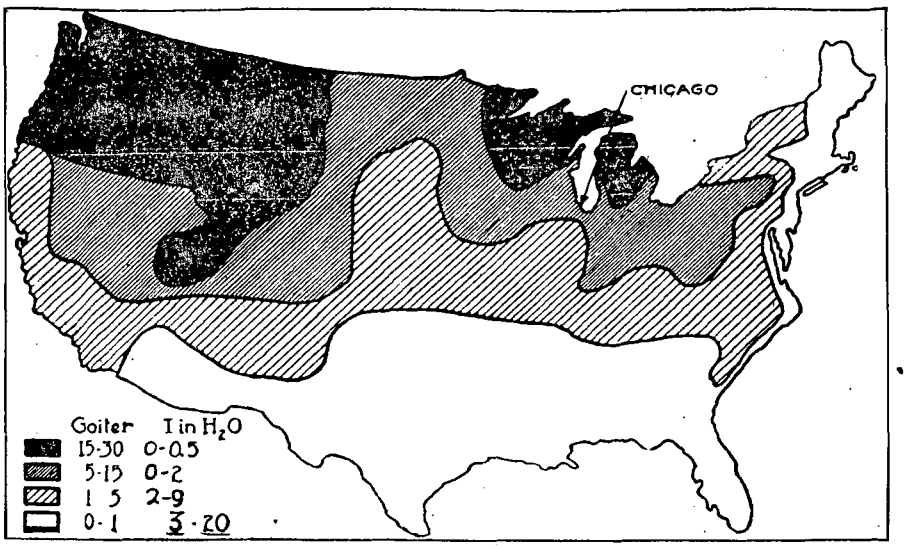
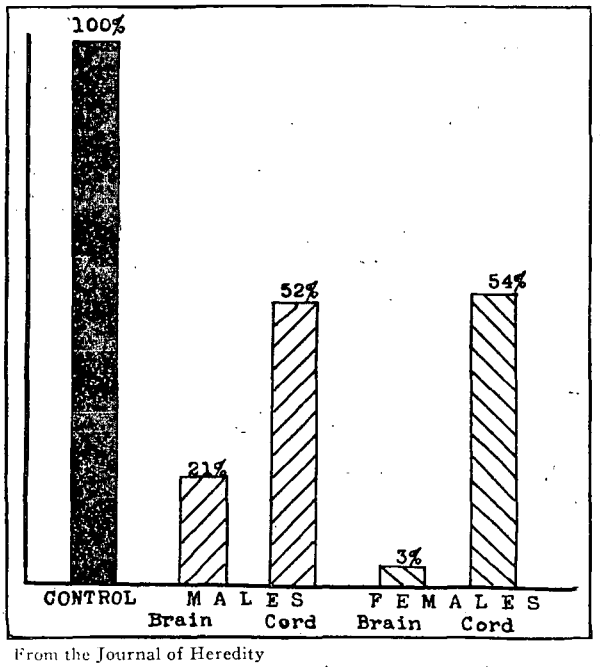
—and goiter to develop—at the times when the metabolic demands are greatest—that is, in the rapidly developing embryo, if there is a defect in the thyroid of the mother; during adolescence, or pregnancy, or after a severe illness, or at the end of the winter when the body has been burning fuel rapidly to maintain its normal temperature. While the gland is not necessary to life itself except in the young animal, without it vital activity must be carried on at a lower level of efficiency. "In the adult animal," writes Dr. Marine, "the thyroid is not essential for *vegetative* life, while in the young it is only indirectly essential, in that it is necessary for growth and development. The thyroid is an organ acquired late in the development of animal life, present only in the higher chordates, and all we know of its function indicates that it provides the means for maintaining a higher level of metabolism and for varying its rate."



From the Bulletin of the Chicago Department of Health

The black and shaded areas show where goiter was found most frequently among the drafted men. Here the water contains little or no iodine. The figures indicate the goiter rate per 1,000 of men examined, and the parts of iodine per billion of the water of representative rivers

It had been known since 1820 that iodine, first isolated as an element a decade earlier, was useful in treating goiter but it was not until 1895 that it was found to be a normal constituent of the thyroid gland. On the heels of the discovery came a series of studies, notably those of Dr. Marine, which showed that the thyroid has a remarkable affinity for iodine. Unless the gland already contains its maximum capacity (about 25 mgs. in a human being), it will absorb iodine from any source, whether it is taken by mouth, painted on the skin, or breathed in as sea spray. Iodine injected in the vein of a dog's leg can be recovered from his thyroid gland a few seconds later. When the thyroid is deprived of its minimum requirement the epithelial cells start piling up and goiter ensues; replace the iodine, and by a process of involution the gland regains its normal size and appearance.



From the Journal of Heredity

The black column shows the nervous development of a normal rat; the barred columns show the development of rats whose thyroid glands were removed

The feeding of iodine can influence not only the animal to which it is given but its offspring in the process of gestation. By feeding iodine to a mother dog, or withholding it, she can be made to produce alternate litters of normal or goitrous puppies. Feeding iodine to a cretin puppy when he is young enough will make it possible for him to develop into a normal dog. As much as five-sixths of the thyroid gland can be removed, and no goiter will result if the remainder is kept saturated with iodine.

THESE gains once made in scientific knowledge, the acutal *prevention* of goiter was only a step further. The first and successful attempts were with fish. Fifteen years ago the members of a fashionable rod and gun club in Pennsylvania discovered that the fish in their hatcheries were developing strange growths on their necks and dying. They appealed to scientists to check this "cancer." The answer came speedily that the condition was not cancer, but goiter, and in 1909, 1910, and 1911, Dr. Marine and his associates, cooperating with the state Commissioner of Fisheries, undertook an investigation of brook trout hatcheries at Bloming Grove, Pike County, Pennsylvania. In the course of their studies they discovered that the condition was aggravated by overcrowding in pools, and by a diet of hog liver, a highly fatty form of food which put a strain upon the digestion of the fish, but that in any case goiter could be eliminated by adding one part of iodine to a million parts of the water in which they were raised. Later iodine was administered by the less expensive method of giving the trout one feeding of hashed sea fish a week, a method which now has become standard in inland fish hatcheries. The brook trout thus confessed their ancient origin in the salt seas. And after them the beasts of the field and their human masters, after their kind.

A few years later, when Dr. Marine was working at Western Reserve University, an owner of prize cattle at Willoughby appealed to him for help in eradicating the goiter and cretinism which caused him to lose many calves each year. Again it was found that a fatty diet—in this case cattlefeed which contained cottonseed oil—aggravated a condition which must have been latent, since Ohio lies in

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the great goiter belt surrounding the Great Lakes, where most water supplies are deficient in iodine. In 1916 came a similar appeal for help from a farmer who had settled recently in the Pemberton Meadows valley of British Columbia. Here it was impossible to raise farm animals of any kind. Chickens, pigs, calves, lambs, colts—were all cretinous and goitrous. Again the use of the equivalent of a few milligrams of iodine weekly in the food absolutely controlled the condition.

THE first application to human beings came a year later, in Akron, Ohio. Physicians in Ohio had been so accustomed to a slight enlargement of the thyroid gland that Dr. Marine and Dr. O. P. Kimball, working with him, had great difficulty in convincing them that it was not natural—was, in fact, goiter. Results in the laboratories and with animals, however, were so convincing, that finally it was arranged to make a test with girls in the Akron schools. More than half the pupils showed thyroid enlargement at the first examination. Those who were willing to submit to the test, took two grams of sodium iodide, dissolved in drinking water, over a period of two weeks in the spring and fall. Of more than 2,000 girls who took the iodine, only five, who were in notably poor health, developed a thyroid enlargement, while of the 2,300 who did not take it, 495 showed enlargements. Moreover, of the 1,182 pupils who had a thyroid enlargement at the start, and took the iodine, 773 showed improvement; of the 1,048 who had the enlargement and did not take the dosage, only 145 improved.

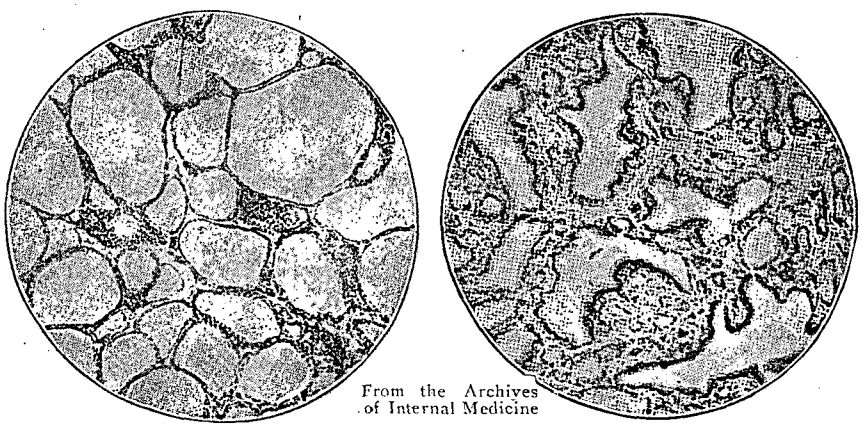
Even more striking were the results in the canton of St. Gall, Switzerland, which adopted a similar campaign on the basis of these findings. There an iodine compound was mixed in little chocolate wafers which were fed to the children. In January, 1917, the incidence of goiter among school children in that canton was 87.6 per cent; in January, 1922, after iodine administration, it had dropped to 13.1 per cent. The Swiss Goiter Commission recommended in the spring of 1923 that the use of iodine as a preventive of goiter be instituted as a public health measure throughout the entire state.

In the state of Michigan the prevention of goiter has assumed an important place in the public health program. Army records for 1918 disclosed that in some communities in the northern part of the state and in Wisconsin as many as 30 per cent of the men examined were disqualified because of toxic goiters. The following autumn instructions were given to all traveling representatives of the State Department of Health to collect all possible data on the prevalence of the disease. A study of Lake Linden, Michigan, published in 1921, showed that 1,146 of 1,783 persons examined in that town had a definite enlargement of the thyroid, and the following year a survey of Iron Mountain demonstrated that there 54 per cent of the persons examined were affected. On the basis of these findings an active campaign was waged to eduucate not only the public but the medical profession, who had thought little about the relation of iodine-deficiency to simple goiter.

A third survey, in Grand Rapids in 1922, showed that 30 per cent of the children in the public schools were goitrous. Inasmuch as the statistics of this and the earlier studies differed so widely the State Department of Health, under Dr. R. M. Olin, its commissioner, undertook a survey of water supplies on the basis of the belief that the amount of goiter in a given locality would be found to vary inversely with the iodine in the diet. While the survey considered only the iodine available in water, it substantiated the theory. Fifty samples of water were collected, of fifteen gallons each, and four counties were chosen as showing the greatest diversity in iodine in the water supply. In each of these counties six samples of water were collected and analyzed. In Macomb County, with an average of 8.7 parts of iodine per billion of water, it was found that a quarter of the 10,000 school children examined were goitrous; Midland County, with 7.3 parts per billion, showed a rate of 32 per cent among its 3,645 children; Wexford County, where the iodine sank to 0.5 parts per billion, had a goiter rate of 55.6 per cent of its 2,216 children; and Houghton County, with no trace of iodine in its water supply, a rate of 66.4 per cent of its 13,725 children. These are averages for whole counties, within any one of which there might be wide diversities. Mount Clemens, for example, with 25 parts of iodine per billion, had a percentage of 26 per cent goitrous; while Romeo, only 12 miles away, with no trace of iodine in 50 quarts of water, had 75 per cent.

IT has been impossible to estimate the economic and social burden which widespread prevalence of goiter may have on a people. The loss of cattle, or of fish, could be determined in dollars and cents, as might the actual burden to the community of a cretin idiot, but not so the lowered efficiency of large numbers of people suffering from slight enlargement of the thyroid. The Michigan surveys, however, in comparing the academic ratings of the normal and the goitrous children, discovered that there was a definite and considerable increase in the number below scholastic grades among children with enlarged thyroids. "It is probable," Dr. Olin writes in the Journal of the American Medical Association, "that scholastic retardation is due to the fact that the disturbance of any organ of the body is reflected to a greater or less degree in mental effort." Goiter is found most frequently in girls between ten and fifteen years of age, and in boys between nine and fourteen, with its peak in the first instance at twelve; in the second, at ten. Its greatly diminished frequency at eighteen shows that many children must "outgrow" the condition without treatment, but at the

(*Cont. on page* 320)



From the Archives of Internal Medicine

Normal Thyroid *Goitrous Thyroid*

Cross sections of a thyroid gland, showing the shrinkage of the colloid sacs and the thickening of the surrounding tissue occurring in goitrous growth

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Frontiering

By FRANK A. WAUGH

ON the brink of a swollen stream a span of tired mules hesitated with their wagon-load of lumber. The ford was a most uncertain mixture of sand and mud at any time, and now the darkness of an early summer night and the shadows of the bordering cottonwoods made it harder than ever to keep the right direction and to find the steep and narrow exit. My father, my Uncle Dan and I sat on the load of lumber and considered. We had been two days on this trip and had hoped to get home tonight. But home was still twelve miles away, nearly a three hours drive. Father was in command of the party and did not flinch at making necessary decisions. He might have gone into camp on the shore of the stream (which was the Smoky Hill River), but I do not think he considered it for a moment. The mules were breathed, the load examined to see that everything was taut, and the plunge was taken.

For two or three minutes there was a wild wallowing of mules, a terrific jouncing of the load, including the five-year-old lad who now recalls this history, a few shouts of encouragement, then a crash, silence and a standstill. Silence musically broken by the hard breathing of the mules in front and the rushing of the water behind. When the wagon had struck the steep bank where the trail climbed out of the crossing one of the rear wheels had collapsed. There we stood, the front of the wagon on a steep slippery bank, the rear in the mud and water at the river margin, and everything in soft velvety darkness. I remember that the youngest pioneer in the party whimpered a little.

The older ones did not even swear. Uncle Dan promptly set off on foot up the road to find help. He found the farmhouse of a Swedish immigrant, got that alien out of bed, borrowed a lantern, took a wheel off the wagon of the accommodating Swede, and in about an hour was back at the scene of the accident. After that there was nothing to do but to unload the lumber, jack up the rear of the wagon, first improvising the jack, exchange the broken wheel for the whole one, reload the lumber, rehitch the mule team and try again. This time the load held and was presently pulled up onto the level road and out of the darkness of the cottonwood trees. Perhaps three hours covered the whole transaction.

Persons who stop today to change tires by the roadside will hardly have much appreciation of the exertion involved or the resources employed. My father, who did his full share of the work, was a cripple, and this must have added to his difficulties.

WHAT would happen today in the same neighborhood? First the modern farmer would not be hauling lumber from a town forty miles away. His load would be taken at a railroad point three or four miles from home. He would probably carry it on a gasoline truck. He would find a good safe bridge at every crossing. He would have two competent headlights to show him the road. If perchance a wheel should crumble—for accidents do still occur—he would step to a near neighboring house, ask for the telephone, and have some one come with the touring car or the sedan to fetch him home. In the morning the garage man, also called by telephone, would roll round and put on a new wheel. That's the difference.

The incident of that summer night on the bank of the Smoky Hill River during the early days in Kansas presents many significant characteristics, the characteristic qualities of pioneering. First of all was the psychology of the actors. They were entirely unworried. They accepted the whole affair as a part of the day's work. Even the five-year-old lad sniveling on top of the load considered the event to be his natural portion. For he was pioneering with the others. He had gone with his father and Uncle Dan on this two day trip knowing there was work to do, realizing it was not a picnic party, but glorying in the adventure. And even he knew that any real adventure means risks. There may be unpleasant passages. Indeed such are expected and are accepted as the appropriate price of the entertainment.

The absolute confidence and adequate resourcefulness of the pioneers was also characteristic. There was no crying over the event—not even a spill of profanity, though there were pioneers who on occasion did indulge in picturesque "cussing" when things went wrong. The only considered question, was what to do. Both men knew that whatever was done they must do it, and so, without fuss, argument or delay, they set out to extricate themselves from a bad situation. The resources at their disposal were meager indeed, but they made them serve. This superhuman resourcefulness is a prime quality of your genuine frontiersman, no matter what frontier he inhabits.

Would it not be better today (pardon the moralizing) if we could accept life with more of this pioneer spirit? If we could live more in the sense of adventure? If we could accept unpleasant accidents with better sense of proportion, knowing that accidents, or what appear to be breakdowns, are a part of every program, whether conducted by nature or by man? For an illustration in large matters one may

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FROM the landing of the Pilgrims on—from Roger Williams in Rhode Island to Brigham Young in Utah and John Brown in Kansas, missionary zeal was a leaven in the settlement of the West. Men with causes—who sought converts to them.

There was another dynamic spirit of the frontier with less of the propaganda element in it and equally strong in freedom of the spirit. Men whose lives rather than their words were big in social morality—men who sensed a "splendid urgent world in which they believed." Mr. Waugh interprets it in a way which brings out its meaning for today. How can we recapture in city and countryside this force of frontiering?

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refer to the world court and the world congress. Some of us have been sulking and swearing because our rosy hopes of an organized, ordered and civilized world society seem to have been dished by the stupidities, jealousies and villanies of rival politicians. Would it not be better to follow the significant example of the frontiersman? So instead of sulking we should think of these miscarriages as all in the day's work; and we ought to have a lust of adventure large enough to cover the case. Then we would jack up the old broken-down political wagon (known as the Senate), would remove the rotten and broken wheel, would replace it with one borrowed from some friendly Swede, and would go on our way. We might arrive late and tired, but we'd bring the load home!

Experiences like those related in Kansas are sometimes counted hardships. The use of such terms is only poetic license. They are the fulsome phrases of the platform orator. The pioneer himself is no more conscious of them as hardships than he is of the work involved in the circulation of his blood. The physiologist can prove that enormous amounts of energy are required to keep the blood moving, and orators can recount the terrible hardships of the pioneer. To the frontiersman himself these are both pleasing abstractions.

IF any proof of this self-evident truth were needed it could be drawn from the migrations of those same frontiersmen—from any single case or from them all. My father was born on the Western Reserve in Ohio. There he helped his father on the tasks, by no means light, of clearing a new farm in a wooded country. When he was some fourteen years old, his father, another incurable frontiersman, became dissatisfied with the crowding populations, sold his farm, loaded his family into an ox-wagon and drove through Chicago to northeastern Wisconsin. There in the midst of heavier forests the family set to work to build a log house, to cut down trees and burn them, to uproot great stumps and to turn some few unwilling acres to the discipline of the plow. It was an incredible labor, but the entire family throve on it. And the revealing sequel came when my father in his day moved to the farthest frontier of Kansas, knowing thus what pioneering meant and going to it with ardent hope and unmixed joy. He was a frontiersman from radical choice and because he enjoyed the "hardships" of the frontier more than the conveniences of civilization.

It has been often said that men in those days went to the frontier because they were irked by the restraints of civilization. This is another fiction, I think. My father, for example, was no more conscious of the restraints of civilization than of the hardships of frontiering. Both ideas are the creatures of somebody's speculation—somebody who was not a frontiersman and who doesn't see very deeply into civilization.

To my way of thinking instead of finding any antipathy between civilization and frontiering we ought to cultivate the closest cooperation between them. Civilization in our time is itself a great adventure; we can indeed every day feel ourselves on precarious ground. Anything may happen. Even something good. We have got the kaiser out of Germany; perhaps we may yet get the kaiser out of France. Certainly we need not conclude that mankind is falling back to barbarism. Perhaps we are only falling back on

Albert Freeman Waugh, frontiersman

the pioneer spirit of our fathers.

I fancy that even today I can find the truest civilization upon the frontiers. I have recently spent some months on the sage brush, with the cow men and forest rangers, away back from the railroads where the worries of Washington and New York never register. Amongst these men and women I find a serene confidence in the world, in the Creator, in the United States of America, and in themselves, utterly different from the biting criticisms of Broadway or the nauseating scandals of the capitol. Which country indeed is furthest from civilization? Which has the best culture?

As I knew my father, and as I myself felt the thrill of those pioneer experiences, I judge that the deep-down motives of the frontiersman are two: First is the joy of pioneering—the expectation that something unexpected is going to happen—the satisfaction of meeting new situations and of conquering them in one's own proper person. Second is the desire to think one's own thoughts and determine one's own acts. There is in deep reality a greater freedom on the frontier though it lies not in any escape from fictitious restraints of civilization. There are physical and spiritual obstacles in an older society which some men simply must break through.

A fair analogy may be discovered in the young man (even better in the young woman) who, filled with all the surging impulses of nubility, leaves the old home to make a new one. He (or she) may move only across the street, but in that move life begins anew. Another world opens. Old clogs are thrown away with a wave of the hand. The pessimistic observer might argue that the young couple get-

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ting married are accumulating new restraints and greater ones than they are rejecting; but it doesn't feel that way to the bride and groom. To them it is a new freedom and a new life. The man who moves from an old home to establish himself on the frontier feels like that.

ONE aspect of the frontiering game which always draws the admiration of the beholder is the ease with which the pioneer fashions his own tools. My father built his own house; first one of prairie sods, then one of lumber hauled forty miles in the manner already described. The equipment with which he worked was singularly meager, yet he thought himself very well provided. Of course he built his own barns, granaries, hen-houses, fences, water tanks, bobsleds, and other equipment in great variety. He would make a corn-knife out of a broken scythe-blade, a butcher knife out of a rusty file or a soap factory from an empty barrel and an iron kettle.

In fact this habit of making one's own tools ran the whole scale, up and down. At the upper end was a whole new civilization to be built. So far from having any dislike for civilization my father strove without ceasing to make a strong and permanent civilization where none existed. Though he was not a churchman he worked hard to build a church, both the physical edifice and the social structure. He was one of the first to help in forming a local government. He served as probate judge and as county commissioner; and, as a deputy, he often performed the functions of practically every other officer in the community. He led in the organization of a school district, in the building of a schoolhouse and in finding a teacher. He organized a literary society and established a circulating library. And yet some there are to say that the frontiersman dislikes civilization and frets at organized society!

When a man has built a house or a church or a county government it may be inferred that he takes some pride and satisfaction in it. It is his in a very deep sense. His attitude toward such personal products must be profoundly different from the attitude of the man who lives in a rented house, who stays away from an unknown church, who pays taxes to a government in which he takes no other part. In every one of these fundamental relationships the pioneer must obviously find a deeper satisfaction, a more urgent joy, than can ever be felt by the one who adopts a world ready made.

Comment has been given lavishly to the generosity of human intercourse on the frontier. No limit is ever set on personal helping. If one settler is to raise a barn all the neighbors within a radius of ten miles come to do a full share. If there is a threshing to be done the neighbors help. If there is sickness or death or a wedding they help. In all these interchanges my father gave and received with the rest. I can not remember that any neighbor was ever accused of stinting.

Yet what a motley array of neighbors. On one side a German who could scarce speak English married to a Bohemian who could speak neither Enlgish nor German; on another side a family of Swedes fresh from the old country; on an adjoining farm a Scotsman with a Missouri wife; nearby a family from Iowa; another family from Illinois; some old, some young; some illiterate, some well educated; yet all engaged in the same enterprise and all happy to act together.

UNQUESTIONABLY something could be done for America today upon this pattern. The impulses of human generosity are just as strong in Chicago and San Francisco now as they were in the early days in Kansas; but modern conditions have frosted their growth. In some arcadian spots—whether in country or city—we can still find Swedes, Polanders, Irishmen and Mayflower descendents living like neighbors; and there is where we find America again living and true. For that mixture and flux of races is still America; while the furthest from the American spirit which the human mind can frame is the proscriptive hundred per cent Americanism of the professional patriots,—the ku kluxism and mitchell-palmerism of the times. The cure for this, too, is more frontiering.

It is a common thought that the frontier is a lawless land and that violence often comes in. There was never an act of violence of any sort within our horizon, and we felt a complete personal safety not enjoyed today by the citizens of Chicago or New York.

At first neighbors were far to seek. Our nearest was a bachelor who had a "claim shanty" six miles away, but he was never at home. There were no roads and transportation was wholly by saddle horse or wagon. My mother was sometimes lonely, I know, and desperately homesick. I don't think my father ever shared such feelings for a moment. On the contrary he gloried in his opportunities and reveled in his environment. There were buffalo running everywhere, and antelope and coyotes. For the first two or three years our meat supply was mainly buffalo beef. I once saw a buffalo shot on my father's farm. How could a redblooded young man hold back from joyful participation in such events?

THE landscape of those pristine plains was a power so tremendous that no wholly well man could escape its enchantment. I was only a boy, at the beginning of this story less than four years old, yet I am still moved by the memory of it. Even then it was something vivid and I knew it and enjoyed it. I can well remember watching the spring mirages; I can remember the little ponds and buffalo wallows; I can remember the spectacle of the prairie fires; I can remember the howling of the coyotes; and I remember with special satisfaction that even at that time I enjoyed all these aspects of a virgin world. So I feel sure that my father, then at the swelling tide of manhood, endowed with keen senses, blessed with poetic visions, and keyed to a scale of rapturous feeling, took from this lovely landscape a man's great joy. As I remember him now from those days and interpret what I could not then understand, I can believe that he found every day glorious and that he lived it with unstinted zest. It was a good world; he accepted it, believed in it, and made himself a part of it.

In this he approached the unique. Here he was driving forward upon a spiritual frontier. His neighbors professed, and occasionally practiced, a religion founded on the theory that this was a vile and wicked world, a "world of sin and sorrow." They prayed to escape from it to another world which they pictured as infinitely more satisfactory. It never occurred to them that they might not feel at home there. Indeed they called it their heavenly home. My father seldom talked of such things; and well as I remember him I do not know what opinions he entertained. I draw my own inferences, though, from (*Continued on page* 324)

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Photographs by courtesy of St. Louis Post-Dispatch

The Founding of St. Louis

The Missouri Pioneers

Murals by FRANK BRANGWYN

Four episodes in the history of Missouri were chosen for the decorations of the dome of the Missouri Capitol at Jefferson City: the landing of the trader, Laclede, whose stopping place on the river bank later grew to be the city of St. Louis; pioneers who came across the plains in prairie schooners; home builders who cleared the new land and settled there; and on the fourth wall, the bridge builders, sons of modern industry. Frank Brangwyn, the English painter, by birth a Welshman, found his imagination fired by the courage and endurance of these men and women of the New World and interprets them with sympathy and understanding. Eight panels depicting present-day life and labor are to be added at the base of the dome.

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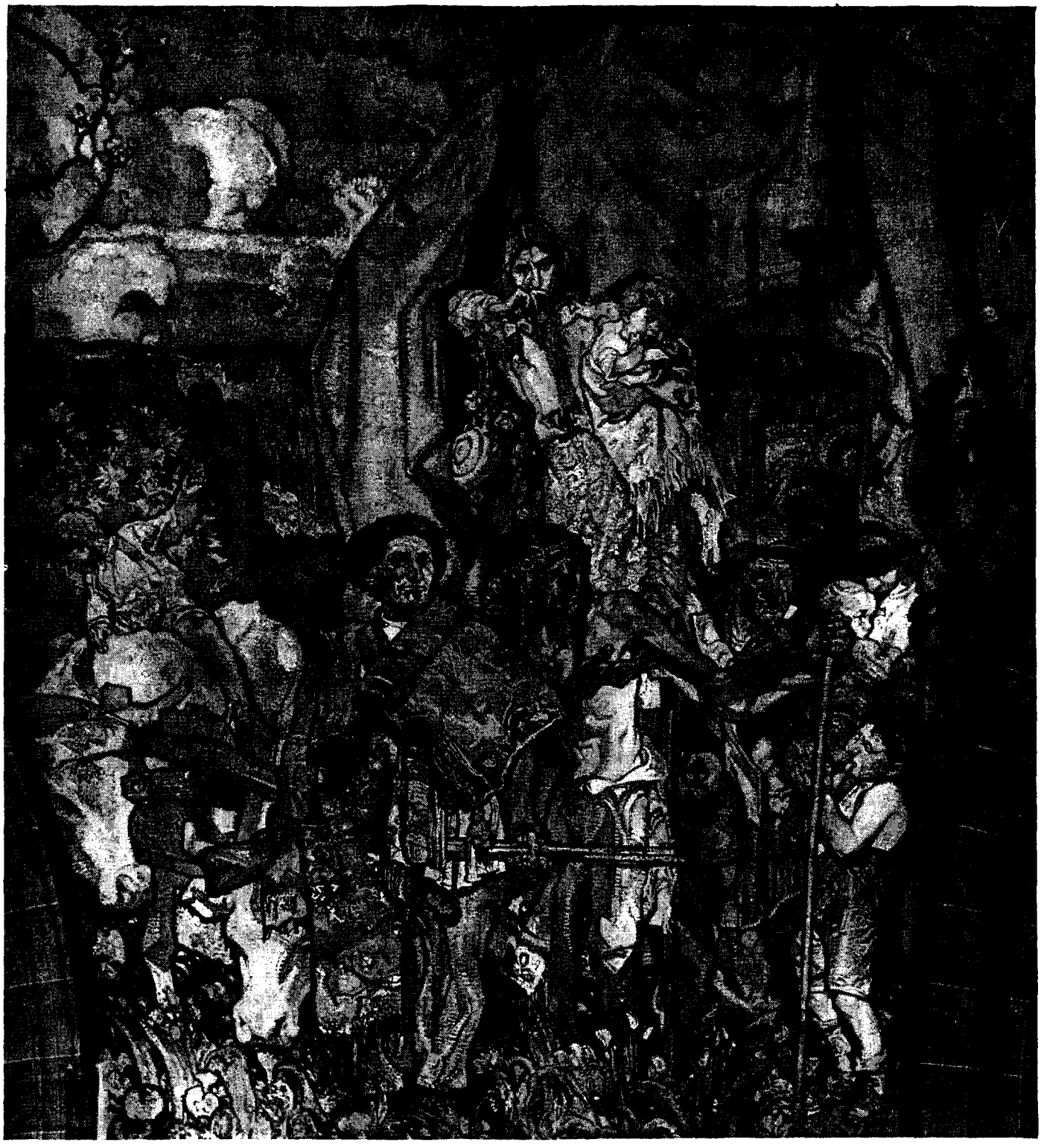

THE COVERED WAGON

Within the memory of men and women still living, whole families journeyed westward in prairie schooners to make new settlements in the wilderness. Out of their adventuring in the Mississippi Valley has come the great and prosperous state of Missouri.

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HOME BUILDERS

The days of peril were over. The land had been won. The homesteader turned to building tools rather than rifle, to the fruits of agriculture rather than to the uncertainties of the hunt. The prosperity of the Mississippi Valley was at its beginning.

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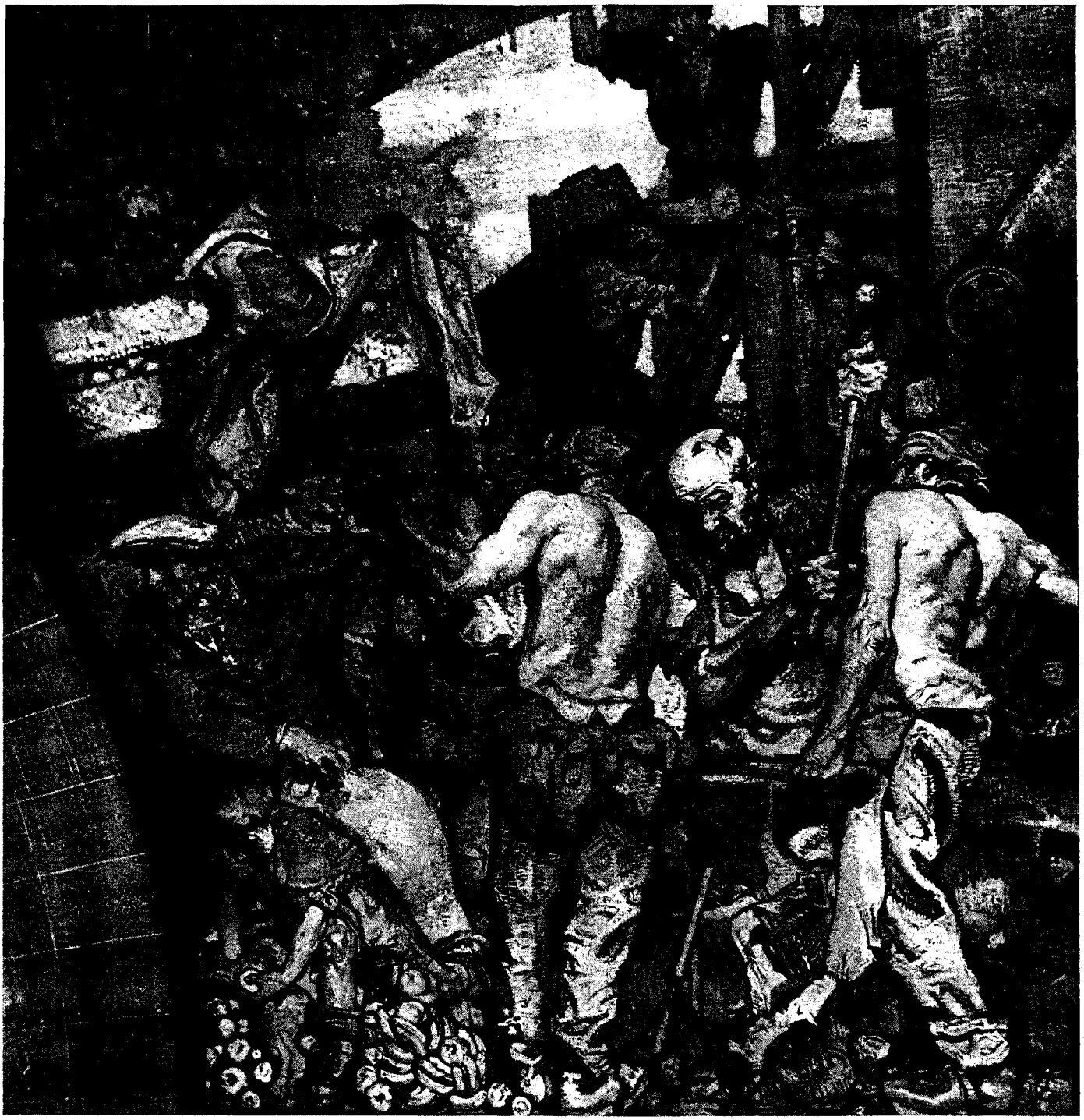

THE BIG IRON BRIDGE

The construction of the big iron bridge across the river at St. Louis was a great engineering feat; for St. Louis and the surrounding country it threw open the gateway to modern progress and prosperity; for the nation it symbolizes the spanning of the continent by the high roads of transportation. This May, a bust of James Buchanan Eads, the engineer who built the bridge, was unveiled in the American Hall of Fame.

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Civilization

As Some Children See It

By ALEXANDER GOLDENWEISER

TEACHER: What is it that makes civilization worth while?

BORIS: Improvement.

VIVIAN: Government also helps civilization.

HERBERT: The Indians are hardier than us, therefore they don't need a civilization with houses, trolley cars. Therefore their civilization is as good to them as ours is to us.

HOPE: A perfect civilization is when everybody is satisfied.

BORIS: But there will always be someone who is unhappy about something.

GEORGE: Civilization would not be a civilization without anybody being unhappy.

TEACHER: I want to settle this matter—civilization as being different from what we find among animals. What is it that the animal can never have?

FRED: Machinery.

VIVIAN: They haven't the power we have.

TEACHER: How do you know they haven't the power? Where do we get our civilization today? Where do the children get their civilization?

VIVIAN: Education.

TEACHER: What do they give you in civilization?

BORIS: Knowledge, past knowledge.

TEACHER: Children are born into civilization, always. Inheritance of acquired characteristics does not exist. They do not bring civilization with them. They get civilization from their parents, teachers, society. Do animals get anything like that?

NINA: We took that up last time. You said they could.

TEACHER: Certainly, to a slight extent parents, among animals, teach their children a little. As with birds, the parents help the little ones to learn to fly. On the other hand, this element among animals is relatively negligible, for there is no traditional knowledge that is passed on. We call this history. Human civilization is history. A great deal is passed on from one generation to another. That is what animals, we might say, do not have. Remember this, the main characteristic of human civilization, that which makes civilization possible, is that we pass it on from generation to generation. That is the main distinction between animal and human society.

HERBERT: The mother birds teach their young birds to fly.

LAURENCE: The wood duck doesn't teach its babies to fly. They throw it in the water and it swims.

TEACHER: The animal comes right into the world ready made. We come into the world very free from knowledge which we later acquire. Civilization accumulates.

HERBERT: There is a tribe in Ceylon. They have a vocabulary of two hundred words. They have no shelter or clothes. Just think of the orchard oriole who is supposed to build the best nest. Now who has the better civilization? The birds have more happiness than these men.

TEACHER: You mean they have more comfort.

NINA: But comfort counts a lot.

TEACHER: Sometimes we say that the best civilization is that which gives the most happiness. Let me ask this question: Do we really all want to be happy? Would a worth while civilization be one that would make us happy?

BORIS: What about war?

NINA: We can't get along without war.

VIVIAN: We would not have a civilization if everybody was happy. That's what makes civilization. We experience things by our unhappiness. [In this and following remarks Vivian reveals a fine comprehension of the worth of dissatisfaction for civilization.]

TEACHER: That's the point! Would there be a change if everybody were happy?

VIVIAN: That's why we improve.

TEACHER: If everyone were happy it might be a paradise, but it would not be a human civilization.

BORIS: No one can say that. If we never had it, how can you suppose such a thing? [This remark is typical of Boris. A convinced realist, all speculative statements are repugnant to him.]

HOPE: We would not be happy unless we had a perfect civilization. You could not get everybody happy if you look at the slums and the way they have to work. The poor can't be happy, they work too hard. If they worked less, then money wouldn't count so much.

BORIS: You can't say these people would be happy, no such thing has ever happened.

TEACHER: However, we

A Class Discussion at the Walden School

"CIVILIZATION As Some Children See It" is a leaf from the book of my experience with the children of the Walden school—a stenographic report of an actual class discussion.

Group X comprises fifteen children, eight girls and seven boys, twelve and thirteen years old. Most of them have been at the school for several years; their class performance, therefore, in so far as it differs from the conventional average, must be interpreted as revealing the effect of the Walden School methods on the personalities of its children. In how far these children are "different," and whether this difference holds out any hope for the future of the experimental school, the readers must determine for themselves.

My work with Group X goes under the heading of Anthropology but nothing human is foreign to us, hence such discussions as civilization, the moral issue involved in the occupation of America by the whites, the inheritance of acquired characters. A. G.

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can after all argue about things we haven't seen before. What is the reason why we want to change from one condition to another?

VIVIAN: We're not satisfied.

TEACHER: Suppose you enjoyed your dinner and enjoyed it more and more as you went on. Would you stop? If you were perfectly happy all the time, would you stop? You would change your condition as soon as you began to feel uncomfortable.

NINA: Of course, civilization comes through experience.

TEACHER: What sort of experience teaches us?

NINA: Unhappy experience.

BORIS: So many of the hundreds of inventions people want to improve.

TEACHER: Why do they want to improve inventions? Suppose a thing works very well, but it is too expensive. Why do you want to make it cheaper? Because some one who is selling it is not making enough money on it. Does any one suffer from that? There is quite a difference between making more money and less money. Let me ask this question. Is there anything nice in unhappiness?

GEORGE: It depends upon who it is. Some people like it because they get sympathy. [Characteristic of George. He has a humorous turn of mind, often makes the class roar and the teacher feel uncomfortable.]

TEACHER: This is a very important thing. It has often been said, we all want to be happy, and civilization is not the right civilization if everyone is not happy. Do we want to eliminate unhappiness altogether?

NINA: Not altogether.

TEACHER: Suppose there are parents and they have children and they care for their children. The children grow up and become independent. They go to college to another city, or get married and leave the homes of their parents. Can you imagine that every time this happens, every time the children go away, that it will not cause the parents any grief, any suffering? In human civilization it always happens that children grow up and then leave their homes. Do you not think that it will always be hard?

NINA: Sometimes it isn't hard; when the children are bad.

TEACHER: The parents are most anxious about the child that treats them the worst, even though the child may be very bad. And whenever a child goes away there is always grief. Do you want to improve upon this?

HOPE: Of course not.

TEACHER: Suppose parents did not grieve—in some respects it would not be quite human. This is quite important. There is nothing to this idea that there should be only happiness. I knew a man once who was very healthy. He was a very optimistic man of about forty at the time I knew him. He never had a headache; he never worried about anything; he was very happy. Yet I always felt chilly in the presence of this man, because I could not imagine how a man could be so indifferent to all trouble. I felt that this man was selfish. We do appreciate a certain amount of unhappiness, and unless we do suffer, we feel that we are not quite human. I think it will always be that way. Do you all feel this way?

NINA: But is it right that you should always be sad?

HOPE: I don't think you have any right to try to make this man feel sad.

TEACHER: That is quite different. I do not say you should deliberately inflict suffering on others.

NINA: He may do that just for the help of others.

LAURENCE: If I go out in the park and a street boy comes over to me and says I will beat you up if you don't give me that thing. What right has he to take it from me?

TEACHER: What other things, besides a reasonable amount of happiness, do you think make this civilization worth while?

GEORGE: Movies.

TEACHER: What do movies represent?

VIVIAN: It is meant to represent a lot.

TEACHER: What do movies represent to those who go?

ALL: Pleasure. Work.

TEACHER: What do you think about work?

VIVIAN: If we had no work we could not have any civilization either.

NINA: If we didn't work, we could not have pleasure either. Pleasure is made by work. [Nina is recognized by the other children as their intellectual leader. When a text book of anthropology was planned by the children to be written by themselves, Nina was made editor.]

TEACHER: Let me ask this question. Do you think there is too little or too much work in our civilization?

ALL: Too much.

VIVIAN: Too much on some part and too little on others. The laborers work too hard.

TEACHER: How about the brain worker—don't you think he works too hard? What do you think about this matter of work?

NINA: The men who do manual labor work harder.

TEACHER: Is work necessary in itself?

BORIS: You have to do work and it is better to like it rather than not like it.

HOPE: Work is necessary for the progress of the world.

TEACHER: When you say that a certain amount of work is necessary for the progress of the world, you assume that if it were not necessary we would not have to work.

This essay and the one on the opposite page on the inheritance of acquired characteristics are examples of the brief written discussions often contributed by the children. Note how the opening sentences in each case express their realization of the difficulty and debatable character of the question.

HEREDITY

Essay by Nina, Age 12

ONE of the most debated questions in the world is "Can a child inherit a trait his father has acquired during his life-time?" It is a very difficult question to answer and no one can reply with absolute conviction.

It is my opinion, however, that the answer is "Yes" and I have based my reply upon the following theory.

Once upon a time each trait had to be acquired. Take, for example, music. At first there were no instruments, therefore somebody had to invent one and to learn to play upon it. He had a successor, his son, who inherited the trait acquired by his father during his life time.

No one person was born with all the talents and accomplishments in the world, therefore, every known art had to be acquired and inherited. Doubtless, however, environment has something to do with it to a certain extent, but after a few generations where environment aids, the trait is an established fact, one to be inherited by descendants generations down. Thus, aided by environment, the acquired trait may be inherited by descendants.

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NINA: No, many people couldn't get along without work.

TEACHER: Do you have pleasure if you continue working? Speaking about the individual, suppose you work two hours, three hours, four hours—will you enjoy it?

VIVIAN: The fact that you have pleasure after work makes it so much more worth while.

HOPE: It depends upon the person who is working.

TEACHER: I think you all agree that work on the one hand is necessary, but on the other hand, there is pleasure in work, a moderate amount of work. I should say that one of the troubles of our modern civilization today is that we have too much work. There is too much work. Work in itself is pleasureable for a while, but not after it continues a long while.

What else is there outside of work?

VIVIAN: Rest.

TEACHER: Yes. What are some other things you would care to do instead of going to movies?

ALL: Study nature. Read.

TEACHER: What else can you do?

ALL: Sleep.

HOPE: Study the history of the world. [Laugh.]

GEORGE: That's what she calls rest!

TEACHER: People generally do not do very much of that. What about thinking? Do you think very much? [to FRED]: Tell us what sort of things you think of.

FRED: Things that I plan to do in the future and things that I have done in the past.

TEACHER: Is this the only sort of things you think about? What other things?

FRED: Other things?

TEACHER: You do just plain thinking, not very much effort, but a sort of reverie. Sometimes you put two and two together and get five.

GEORGE: They usually do that in an insane asylum..

TEACHER: There is one important thing. When you have stopped work, you have time to relax and think. There was a great English philosopher, Herbert Spencer. About a generation ago this man came to our country and made a speech. One thing he told the Americans in that speech was that there was not enough relaxation; we are working too hard; in the business of making a living we forget about life; there is too much strain in life and not enough relaxation. How much relaxation is there in primitive civilization and how much in modern civilization? Is there not something we might learn from primitive civilization? There is too much strain in life; not enough rest and just letting our minds wander.

Let us repeat our conclusions so far: civilization is historic; it is accumulated from one generation to another. We all strive for happiness, but being human we have the capacity of being unhappy. Then there is the idea of work and the idea of pleasure. Is there anything else? People say that men are rational beings and have the capacity to think rationally; they ought to think that way as much as possible. Would it be nice if we could all think straight, logically? Would it be nice if we thought that way all the time?

NINA: No, of course not.

TEACHER: What else do we like to do with our minds?

NINA: Imagine. [Note, in this and the next few answers, how clearly Nina realizes the nature of the creative function of mind as distinguished from critical thought.]

TEACHER: Yes.

NINA: Creating things.

TEACHER: Creating, is that the same as thinking logically?

NINA: You don't create an answer to your problems. You create out of your own mind.

TEACHER: How do you create something in your mind? You have—

NINA: To imagine. You either have to talk it, paint it or play it.

[The creative work of The Walden School is summarized in this sentence.]

TEACHER: Do you think it out in any sort of logical way?

MOST OF THE CLASS: No.

TEACHER: Then we have imagination, creativeness. What do you all enjoy?

FRED: Music.

TEACHER: Yes. Can you not make your answer more purely psychological?

NINA: Is your brain always working?

TEACHER: When you get through with your tasks, what do you do?

ALL: Play.

TEACHER: Animals play and humans play. We have less time to play, but we enjoy it just as much. Play is very important. You see, a great many elements enter into civilization.

GEORGE: Would you call play civilization?

TEACHER: Anything else in civilization that is very important?

LAURENCE: How about work?

TEACHER: We spoke about work.

NINA: Self-government. Self-control.

TEACHER: What does government mean?

BORIS: To be able to control yourself.

TEACHER: You have the individual and in addition you have, what?

NINA: Many others. Then there has to be a man to control these men.

TEACHER: Yes, in addition to the individual, there is society and you say they must be controlled. Why can't the individual just be individual?

HEREDITY

Essay by Boris, Age 13

CAN a child inherit a characteristic acquired by his or her parents during their life time?

The question of heredity rises in many instances and is quite a difficult question to answer. If a person has acquired a trait during his life time, would his children inherit it? As a rule they do not but sometimes there may be an exception, but this is very rare. If a person has acquired a trait after he was born, how could his child or children inherit it? It depends entirely on the environment. If a man became a wonderful fisherman, his child might become one too, but that is because he is brought up by the sea and was taught how to fish when he was very young. He did not inherit it from the father. A child simply can't inherit an acquired trait from either of his parents. If his father is a criminal, he becomes one. People say it runs in the blood, but does it? No, it usually is the environment. The child sees his father steal and steals himself. Instead of being held back, he is encouraged so he becomes good at it also, but it is not a question of heredity. No child can inherit a trait his parents acquired during their life time.

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BORIS: Because they are not intelligent.

TEACHER: Suppose they are intelligent.

VIVIAN: When you progress, there is always some one left behind.

NINA: There are some who progress and some who can't.

TEACHER: Suppose you are an artist and just concern yourself with what artists do. Do you interfere with other artists at all in what you paint? The better work you do and the more work you do, and the more individual, original it is, the better for the other artists in the community. How about science? Do you interfere with others?

NINA: No.

BORIS: What do you mean by interfering?

TEACHER: Not to impinge upon the rights of others, not to impede their work, their creativeness. As a scientist, as an artist, no matter what you do, you do not interfere. You learn, you assimilate, you create, but you do not interfere. How about earning a living, or accumulating money or property? Do you interfere with others if you control a great deal of property?

BORIS: Yes.

TEACHER: Do you step on anybody's toes?

BORIS: Suppose America wants to take Germany, you're stepping on their toes.

TEACHER: Yes. When it comes to art, science, philosophy, literature, you can just follow your own desires and imagination, the more the better; but as soon as you come to accumulation of property or to social things or to political things, in connection with voting or controlling the government, and as soon as you express yourself through these channels, you begin to step on other people's toes. Most of the trouble in the world comes from these things. An individual has the right to express himself fully in art, science, and so on, but when it comes to economic, political, and social things and he begins to express himself unreservedly, he steps on other people's toes. Therefore, society must restrict the individual.

HERBERT: Didn't you vote yesterday so that you might be able to step on other people's toes?

NINA: That's what you're supposed to do.

TEACHER: Why do you vote at all?

NINA: It's your choice.

VIVIAN: In order that you can be controlled.

TEACHER: What do you achieve by voting for a person?

VIVIAN: Then the public has a voice.

TEACHER: The fact that we vote shows that we want some one to control us. I think it will be worth while to think about this last point a little bit. To what extent is it desirable that the individual should express himself, create, think, and in what way is it desirable that the individual should be controlled by society, and why?

I told you a few things about the Indian and primitive peoples generally. Do you imagine that the individual is controlled less or more in primitive society than in modern society? Just think before you answer.

SOME: Less.

OTHERS: More.

NINA: They are controlled so much by superstition.

TEACHER: You saw the Eskimo picture. Did you get any idea from this picture in what way they are controlled?

NINA: By hardships.

VIVIAN: They don't seem to have any opinions. They seem to all copy their leader.

BORIS: You can't do anything against the government. You are ruled.

NINA: You can.

BORIS: Well, you're put in jail.

TEACHER: Among the Eskimos they are controlled by environmental conditions and a great deal of effort and time is spent in that. Primitives are also controlled by leaders and public opinion. The question is, does the individual Eskimo know that practically everything he thinks and does is just what his father thought and did?

VIVIAN: He does not think about it.

TEACHER: Yes. Just it! He does not think about it. They do not think about it and do not know it. How do they feel?

VIVIAN: Contented.

TEACHER: We are, today, much less controlled than primitive man. We are less controlled, but we kick more.

GEORGE: Because there is more to kick about.

TEACHER: We are more conscious about it. We have become more individualistic. We want to express ourselves. So we resent the pressure of society. Has that any bearing on the other point we are discussing?

LAURENCE: The Indians are much more advanced than the Eskimo.

HERBERT: I bet there are some Indians who harpoon seals.

NINA: The Eskimo may be able to harpoon seals, but the Indians can harpoon deer.

HERBERT: The Indians do both.

NINA: The Indians in California do both. [Individual encounters, such as this, are most common. Thus the children use up their excess energy.]

TEACHER: In addition to thinking about this other matter, about the individual and society, will you please put down for next time, very briefly on one sheet of paper, the things we were discussing today and give a few very brief illustrations. What are the elements of civilization? What is civilization? What are the things in civilization that are important and necessary? Suppose you speak about work, mention why you consider work important and give some concrete examples.

Next Wednesday, I think we shall continue a little further with the American Indian. [Exclamations and shouts of joy.]

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June in Czechoslovakia

By ELEANOR E. LEDBETTER

JUNE in Czechoslovakia and all the schools are on the move. Everywhere you go, there is just ahead a procession of school children, —boys and girls, sometimes separate, sometimes together, the size of the groups running from a single class of perhaps twenty to a whole school of one hundred and more. They are about ten to thirteen years old and are all dressed very plainly, with socks and much display of bare leg, the girls usually with handkerchiefs tied over their heads. All wear knapsacks on their backs, and many carry also small bundles tied up in colored handkerchiefs. They are obviously in charge of their teachers, and especially in the cities and on Sunday, there are apt to be parents trailing along at the end of the group.

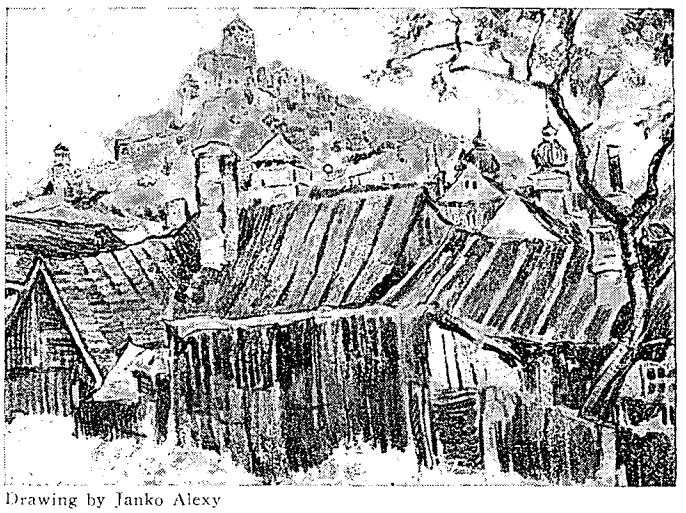
Wherever one goes, the children are already there, and the American visitor can only stand aside and wait until they have seen the sights and passed on: In the Ungelt in Prague the teacher explains its ancient importance as a world market place, how traders from all Europe here exhibited their wares, and how the famous Tyn church was built adjacent for their convenience; then the church itself with all its wealth of Gothic architecture and later baroque ornament; the development of science is discussed at the tomb of the Danish astronomer Tycho Brache in the same interesting church. In the Old town square the children pause at the very spot where the twenty-seven Protestant nobles were executed in 1621, that event marking the climax of the national tragedy. They read on the tablet the names of the martyrs and perhaps place a wreath before it. In the Old Town Hall we meet them again, gazing with eager eyes and parted lips at the tomb of the Unknown Soldier of 1918; who knows whose brother he may have been? The contrast is vivid, the fall of the nation symbolized in the execution of the twenty-seven; its resurrection in the hero of Zborov where first the Czechs were able openly to fight their Hapsburg tyrants.

IN the streets the children are distinguishing the various types of architecture, and are learning to see where the gothic was overlaid by baroque, the baroque by renaissance. They are learning the meaning of the "house-signs," tokens of a day long past when there were not street names nor house numbers, when one lived "at the golden bell" or "at the two bears." In the National Museum they see all the minerals of the republic; specimens of bird and animal life; in the Kinsky Museum they are comparing the peasant costumes and utensils on exhibition with those they know in their country homes; in the library of the Strahov monastery they are learning the development of printing as illustrated in its magnificent collections of beautiful manuscripts, early printed books in their vellum bindings and marvellous specimens of the exquisite art of illumination.

The National Theatre has a special matinee "for students" and three of the five galleries are filled with the children, seeing for the first time "The Bartered Bride"—Smetana's opera, so dear to every Czechoslovak heart. There is nothing perfunctory about their attention. With rapt expression they listen to the music and with sighs of suspense and of relief they are absorbed by the drama.

In Brno we meet them again at the Spielberg, the dungeon where Silvio Pellico spent so many cruel years of imprisonment far from his home because of his efforts in behalf of another oppressed race, and the children gaze in awe at the very cell where he was confined.

In Kutna Hora they have preceded us to the "miners' church," the beautiful cathedral of St. Bar-



Drawing by Janko Alexy

From a sketch-book of the artist in his student days

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Illustration by Richard Lauda for a child's book

Everywhere you go, there is just ahead a procession of school children

bara, built when Kutna Hora was rich by virtue of its silver mines. Frescoes in the church depict the miners' symbols, the pick and the windlass; the rich merchants coming from aborad to buy silver, and the Italian coiners stamping the metal into money. The children strain their necks to see on the ceiling the emblems of the guilds who helped to build the church, and in the city museum we find them examining the beautifully carved and intrically locked money chests in which the guilds kept their treasures, in the construction of which there was considerable rivalry.

EVERYWHERE the custodian of the building, whatever it may be, is devoting his first attention to the children and the teacher is supplementing the custodian's explanation by calling attention to points which he wishes to emphasize.

But it is not in cities alone that we meet the children. At Machocha again they are ahead of us. The old man who, like an ancient mariner, stands on a platform projecting out above the "abyss," has a breathless audience while he narrates tales of adventurous visitors who have suffered there for their recklessness. He points to the opposite wall and tells of two young men, experienced mountain climbers. They were scornful of his advice, for had they not climbed the Matterhorn?—what was a simple cliff like that! But alas, first one and then the other fell—they rolled—clear to the bottom and they were both killed. The children are thrilled, they peer fearfully down into the depths, at the same time wishing to draw back from the edge, and the teacher has little need to warn them farther. In the cave they move along in a single file, serious and sedate, but in the boats on the underground river of the "Masaryk dom" they cannot restrain their enthusiasm and the teacher must explain what makes the different forms of the stalactites and stalagmites; some really look like the big candlesticks in Tyn church. There is one enormous mass which has the exact appearance of a crystal chandelier with hanging pendents. Others are of a lace-like delicacy and innumerable slender ones no larger around than a pencil are several feet in length. Then there are the radish shaped ones, with slender stalk and pendent bulb, whose shape the guide explains by saying that the formation grows from within!

Study by Josef Manes

A Czech girl

Again we meet the children high up in the Tatra mountains in Slovakia where our hotel received a telephone order one morning for forty coffees. This party includes all the boys of a Prague school, and they have already made an extensive tour. They come hiking up the mountain from the railroad station, seat themselves at tables on the terrace and the hotel attendants hurry out with the "coffees" with which the boys eat bread and cheese and sausages from their knapsacks.

The last time I saw the children was at a railroad junction somewhere in Slovakia. We had avoided the cars labeled "Reserved for children" and were comfortably seated next the window, in a

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third class car,—third class is much more interesting than first class—when a train official required everyone to get out. We found seats in another car and waited for developments. Soon a train pulled in on another line and children swarmed out of it, eager, noisy, happy, and rushed to our train where they filled not only the cars previously reserved but also the one we had been in. They were on the last stage of their way home, and were all bubbling over with excitement, partly pleasure in what they had seen and partly joy at getting home again. At various stations along the route classes alighted and were received with open arms by waiting parents and friends. It did not take much imagination to pictuure the children recounting in the home circle the marvelous tale of the places they had been to and the things they had seen.

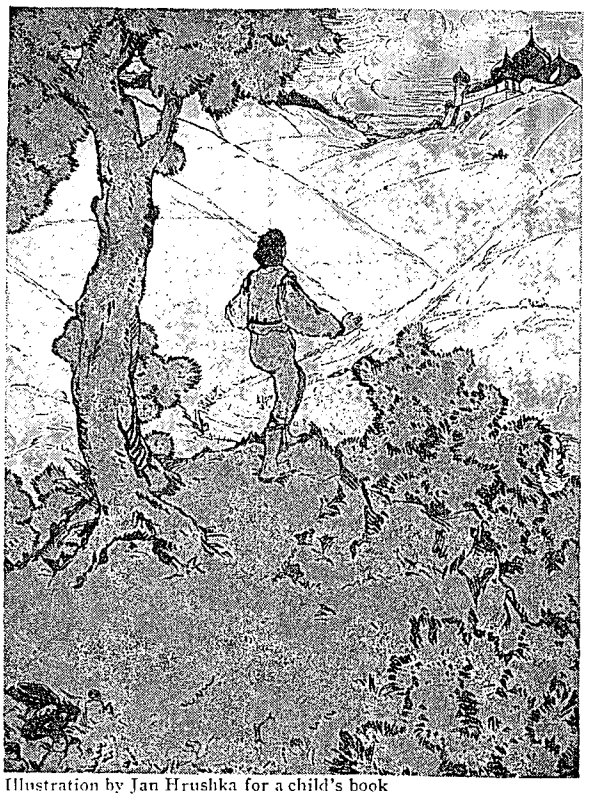
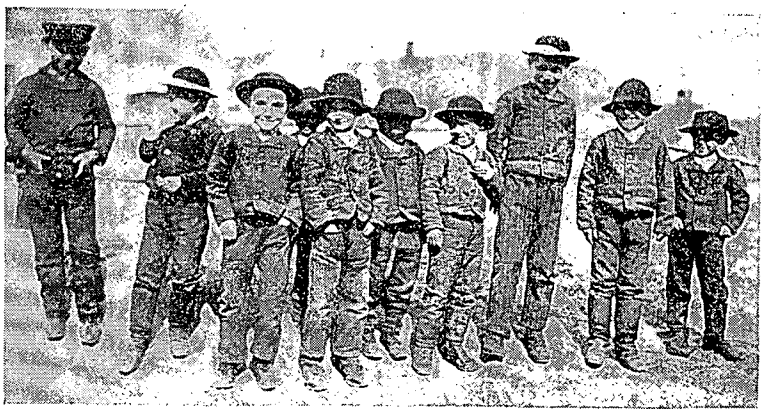


Illustration by Jan Hrushka for a child's book

A single excursion enlarges a child's world

THESE excursions are under the auspices of the Ministry of Education, by which they are greatly encouraged; reduced rates and special accommodations are furnished by the railways in co-operation with the Ministry; and each school room all over the republic plans its own June excursion. Throughout the year the children save their pennies,—whatever sums they can get hold of are put in the hands of a school treasurer who has all the importance of a great financier as he banks the money for his mates, daily or weekly or as it may be necessary. Local organizations corresponding to chambers of commerce, educational societies and the like interest themselves in the size of the fund, and in April and May supplement it with their contributions. Discussion as to the destination and route of the next excursion is a topic of the whole school year, and woe be to the teacher who is unwilling to take his class on their chosen journey.

The children start from home in what might be called light marching order, with a knapsack containing the staple provisions; bread; cheese and sausage; a cup, and perhaps a light blanket roll. Wherever they go, lodging is provided locally, usually in the school house. This is the simple life and beds with springs and mattresses are not required. Instead, a school bench or even the school room floor softened by a layer of straw takes the place of the home feather bed. The boy or girl used to simple life finds in the change no hardship but rather a sort of a lark. In cities and places where an extended visit is made, local organizations provide meals; in my Prague hotel there was a constant procession of these children through the dining room to the kitchen where a considerable number were fed; and en route they eat the provisions of their knapsacks.



To the peasant children of Slovakia these excursions are a novelty

The advantages of these excursions are many, first of course, the educational aspect. History learned on the very spot where it happened is a record of life very different from history learned out of a book. Great men still live to the child who stands where the hero stood and hears in that atmosphere the story of what he did and how it resulted. Mills and mines are much more understandable to the child who has seen them. The city child learns a little of the country and the country child gets an idea of the city. An understanding of art and architecture and an appreciation of nature become the heritage of all the children, and the visitor sees how it is that every crossing sweeper can point out "got'ic," "baroque" and "renaissance" and show an appreciation of the fine and beautiful which puts the American to shame.

I HAVE often wondered at the completeness of the knowledge of their native land among Czechs in America; but after my June in Czechoslovakia I understand that it began with these school excursions in which they had visited so many scenic and historic spots and had learned some of the joys of travel.

As a measure to promote the national unity it seems that nothing could be more effective. The Slovak child visiting Brno learns the brotherhood of the Moravian; visiting Prague he shares in the wealth of the national culture and in its atmosphere ceases to be merely a Slovak, but becomes a Czechoslovak—not one but both. The Czech child visiting the ruined castles of the old nobility in Slovakia, tramping the valleys and climbing the mountains learns the beauty of Slovakia and the sturdy qualities of the Slovak, and so he too becomes a Czechoslovak.

Finally there is the influence of these visits upon the adults who assist them; their interest in the entertainment, the care and the education of the visiting children is a fine and broadening influence to them.

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The Volcanic Years

By IRA S. WILE, M.D.

THE fiction that childhood is the happiest time of life is merely the adult's reflected wish for youthfulness as his energies begin to wane. Childhood may be filled with sorrow, doubt, grief, fear, shame, despair—as well as joy, confidence, elation. The elevating and depressing states of feeling may be held in an apparently stable balance at a particular moment, but it takes little to break up that balance and to liberate energies that seem disproportionate to the external stimulus. A study of the emotional life of the child is imperative if we are to secure an insight into his personality.

The difficulty of studying emotions lies in their essentially subjective nature, despite the objectivity of many of their forms of expression. The emotional life of human beings or of the lower animals is interpreted mainly by the minds of students of psychology, physiology, or philosophy, whose mental approach, prejudices, and opinions are in turn partially determined by forces akin to those they are studying. By the time attention is focused upon an emotion it has for the most part disappeared or has been altered through the conscious attention. To interrogate a child who has had a tantrum as to the feelings which were involved brings little enlightenment; the main springs are concealed in subjective processes that are of subconscious origin.

To study emotivity with scientific controls is still more perplexing; the laboratory can investigate and compare the electro-reactivity of muscles with reasonable certainty, but as yet there are no satisfactory kymographs or galvonometers that can be attached to states of feeling. And two people may react quite differently to the same stimulus. When one steps on a person's toe it is impossible to foretell the results in motor or emotor responses. Did it hurt or was there merely a sense of pressure? If pain was evoked, will the result in conduct be anger, resentment, calmness, indignation, pardon, or smiling pity at the clumsiness? Will there be a tirade of abuse, a gentle remonstrance, a word of caution, or a complete ignoring of the event? One can guess at the results, if one knows something of the character of the victim in terms of his organized habits, but this gives no more than an inkling of the emotional urge that may have entered into the act.

It is easy for adults to deal with the overt actions of children and forget the underlying emotion. Parents say, "Don't act that way," rather than "Don't feel that way," and have a comfortable sense of success when the child's behavior apears to line up with the parental advice. But children among themselves are likely to be more accurate. They say "Don't be mad," rather than "Don't fight," "What's biting you?" rather than "What are you swearing for?", "Cheer up" instead of "Stop crying."

An emotion may be considered to have a fore-period, mid-period, and after-period. Two boys play together and all goes well, until teasing begins and then gradually anger develops; they fight, and then each boy carries away particular feelings towards the other. A vast series of circumstances and conditions, endogenous and exogenous, combine in the fore-period into an acute reaction, constituting the objective phenomena of the mid-period—and there is a gradual transition into a state of feeling in the after-period that is not identical with that of either of the other two. In analyzing the emotional life of children it is insufficient to base judgments upon observation of the state of flux represented by the active mid-period. There is far more to be learned from an investigation of the fore-period and after-period, both of which yield helpful clues to the underlying elements in the personality.

THERE are undoubtedly inherent character trends which serve as channel guides along which the instincts flow most easily. Pugnacity may be instinctive, but one child will fight if his toy is taken or his property despoiled, while another will not be disturbed by that, but will fight vigorously at being called a "sissy." There is a something (whether or not it is called an inherited pattern reaction is immaterial) which sustains the brunt of living and determines general trends of conduct. The child who is always bad and the one who is always good may be subject to similar external influences in the home, school, and neighborhood, but their hereditary elements are dissimilar and the same forces acting upon dissimilar masses do not bring about the same results.

The latent stimulative and inhibitive factors that influence individuality cannot be determined save as they are read into actions. The practical logic of the situation in the management of children calls for a definite effort to convert, through social experience, the instinctive and emotional reactions, hereditary or otherwise, to habitual modes of response that will insure wholesome adaptations. In fact this constitutes the essence of the socializing process. Individual habits are then organized in terms of human needs for communal living.

The translation of the inherited patterns into permanent acquired responses or habits is difficult, however, largely because of the lack of stabilized values for emotions. Are selfishness, rage, fear undesirable? Selfishness is the basis of personal security—it is the essence of the self in its own evolution. Rage is of the highest moral value when developed by the violation of a sacred principle. Fear is part of the criterion of the ability of a witness to testify and is a valuable element in developing caution. The adult distinctions between virtue and vice are too artificial to arise spontaneously among children. The emotions, too, are regarded as social or otherwise on the basis of majority opinions, traditional attitudes, and social customs. Utilitarian and hedonistic standards are employed which are not the result of intelligent deliberation and individual choice, but are derived from age-old mass or herd compulsions.

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EMOTION is a "stirred-up state of mind"—a tension of varying extent and intensity. It is subject to a constant ebb and flow, and to a variety of directive forces, regardless of the basic instinctive channel through which it rushes. It engenders action and in turn results from it. One step leads to another almost automatically. Thus emotions are definite factors in physical health, mental growth, moral evolution, and social conduct.

As part of the after-period of some emotions, one finds a hypersensitiveness to their reappearance with very slight apparent reason. The tired business man who has been irritated beyond measure at the office reproduces his rage when his child accidentally and unexpectedly crosses his path. The grouch, the "peppy" boy, the giggly girl, the emotional adolescent illustrate how emotional trends may become chronic when the originally developed energy is not fully "worked off" and a residuum of the state of tension is retained. In such cases the impulse is in course of organization into a habit, which, however, is not necessarily to be considered permanent. A new set of conditions may change the fixed emotional trend so that a new side of character becomes revealed in attitude and behavior.

Such hypersensitiveness is particularly characteristic of adolescence, the indefinite period of transition from the simple organization of childhood to the complex mechanisms of maturity. It is a period of growth involving a degree of oscillation before stabilization. This holds true for the body and mind, the judgments, emotions, and conduct. There is greater and greater need for the forces of control and inhibition as the self presses forth for dominance and recognition. The interplay of social regulatory devices and personal urges and desires creates periods of harmony and tumult.

The underlying instincts and emotions form a conditioning background of conduct. The revelation of their undoubted force and compelling urge is most marked during this age of emotional upheaval. The shadow of savage heritages falls over adolescent personality. Hence the greatest problem of these years is to establish an equilibrium of emotions. If the individual grew up, so to speak, *in vacuo*, one would have to consider only the internal stresses, but life is fraught with human relations. The boy or girl must deal not only with the emotions that arise from physical and psychic causes within the self, but with those that originate in response to external factors inherent in the environment. The boy who believes in any virtue, but has never been tempted, has not established the complete equilibrium of his emotional life. Nor will a single environmental reaction necessarily be repeated under similar circumstances, because each act adds to or subtracts from the emotional balance—which then requires a further adjustment to reattain the equilibrium. Out of this maelstrom of resurgent currents are born the traits of adult behavior.

Above all the adolescent age is the period of stress to put the self across. It is through the appreciation of "my-ness" of persons, things, groups, and principles, dovetailing into an adult world, that the self finds its level and finally assumes its place. During this metamorphosis of consciousness there is an ever-changing aspect of behavior, because of the large variety of stimuli and responses in terms of time, place, persons, and circumstances. The results are temporary or permanent, according to conditions that are beyond present understanding.

The personality becomes integrated through the unification of tendencies and interests of self. The choice among conflicting impulses depends upon an appreciation of their nature, force, direction, and consequences. The impulses which must be denied expression need judicious treatment, through the substitution of other urges for them, or by sublimating them to a level of performance that is adequate and satisfying to the personality. These impulses, thus modified, work out, as social consciousness expands, into altruistic channels. Adolescents want to do for others and to be recognized in the doing. They are cooperative and "clubby"; they team well; they are patriotic warriors and loyal ball players, the chivalrous courtiers, struggling ambitiously for the ideals and principles of their groups.

Yet within the integrating personality there are possibilities of shifting values, as, for example, the different phases exhibited at home, at school, in the "gang", or at work. A terror at home, a gentleman at school, a leader of the boys' team, an idler at the shop—and all this may be one boy. A single girl may be a gentle helper at home, a worker at school, wild with her companions, and an impudent, aggressive apprentice at the factory.

Life is difficult for the emerging ego, because it is surrounded by repressive regulatory mandates and guides. The ego has to fight for its existence and in the combat there is stored up a precious lot of past history that will be reflected in future behavior. Inasmuch as adolescence provides the maximum alterations of physical adaptability, intellectual potentials, emotional organization, and character traits, it affords the main time-setting for evolving an efficient personality. There may be a strong or weak personality, a disassociation that amounts to a psychosis, a special superior trait, or a definite single inferior attitude. During the formative years the elasticity of youth is constantly present and the energy stream is rarely sluggish, hence the tendency to extremes of emotions, moods, thoughts, sentiments, and activities. Youth is to be judged by the standards of adolescent suggestibility, reactivity, and responsiveness, and not by the rigid measures of adult life.

EMOTIONS are various, and efforts to place them in categories have resulted in groupings that vary widely. Classifying them completely along conventional lines may be an evidence of analytic power, but is of doubtful utility in bringing about alterations of personality. Man acts as a whole and his emotional life in involved in the totality of his being. From a practical standpoint it is even immaterial whether thought and feelings are resident in the muscles as behavioristic pyschologists aver. The important truth is that the conscious mind does not serve as the sole determiner of conduct. Hence reasoning is frequently less effective than direct or indirect appeals to the subconsciousness. The great processes of living are those that school, train, and educate the instinctive and emotional life with its compelling forces of greater magnitude than the intellect, that far more recent development of animal power. Man prides himself upon his intelligence, memory, thinking, reasoning, deliberation, and choice, but his power is dependent upon the deeper-lying instincts and emotions. The interpretation of conduct demands recognition of the share of subconscious motivation in it.

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In children the subconsciousness is less crowded than in adults and the impressions of the early years are more easily reached. Repressions have not become suppressions and therefore are more directly released. The possibilities of substitution and sublimation of a child's impulses are almost infinite, though they depend, naturally, in no small measure upon his physical status and intellectual potentials. It is an emotional re-education, conditioned by the inherent nervous organization, that permits life to proceed in accordance with accepted and acceptable principles.

The Stories of Five Children

This is the second group of case stories in the series which Dr. Wile began with "Children and This Clumsy World" in Survey Graphic for February. The problems of the first group were such as called for an approach from the standpoint of their social needs and relationships; those of the second group from the standpoint of the reckoning with the emotional make-up and experiences.

1. Theresa

At home, seven-year old Theresa was considered a very nervous child. She bit her nails, walked in her sleep, and was disobedient. She was always irritable, and had frequent bursts of temper. At school her conduct was beyond criticism and her classwork satisfactory; her I. Q. of 128 indicated excellent mental equipment.

Theresa's mother felt that she wasn't quite equal to the difficult job of bringing up two children, Theresa and a younger brother, and had been going to lectures on child care and training. One of the speakers whom she heard pointed out the necessity of leading boys to take a chivalrous attitude, and had suggested various means of accomplishing this end. In harmony with her understanding of this principle, the mother began to encourage chivalry in Theresa's brother, then four years old, much smaller and two years younger than the little girl.

So the four-year old brother had become the protector of his six-year-old sister. He accompanied her on errands, directed her crossing of the streets, and gradually usurped dictatorial powers such as few knights could have possessed over their fair ladies. An authorized agent, he found no small joy in his function.

As might have been expected, Theresa began to resent this guardianship. No more rigorous disciplinary system can be imagined than that of such a juvenile czar. She chafed under her brother's supervision and tale-bearing. Her pride was assaulted when he was spoken of as a little man whose duty it was to take care of her.

When at last she began to revolt, authority was always on the side of the guardian of law and order. But the mother's orders could not alter the physical facts and open conflict soon followed. Further punishment fell to Theresa's lot and chivalry arose triumphant. Whereupon the revolt against the brother's management extended to the power behind it. Mother was responsible for the boy's actions; Theresa's disobedience to her mother followed naturally. Irritability became her prevailing mood, bursting forth in anger as the occasion demanded. Humiliation, dignity, self-respect, the esteem of her companions, the sense of injustice in penalties, physical disparity, intolerable restraints, consciousness of superiority, and similar factors were causing a general upheaval of Theresa's personality. The emotional vibrations were not lost upon her nervous system: restlessness, a sniffing trick, somnambulism, and choreiform movements developed. These expressions of motor restlessness disturbed the mother, though she had overlooked the growing emotional storm.

Medication for the choreic movements, and rest for the restlessness could not, obviously, check the progress of the personality disorder. The beautiful dream of chivalric training at the age of five years had to be dissipated. What was needed was to curb the tyrant's power and release the fair lady from a nerve-racking thralldom. The consequences of this course were soon noted and Theresa had gradual relief from the physical symptoms as her emotional excitement subsided.

It could hardly be expected that a five-year old boy would willingly yield his established rights and privileges, as laid down by maternal authority. When his power was sheared he too rebelled. His previous record of obedience, manliness, and chivalry was shattered, and he did not adjust himself for a long time to the new relationship. There was an open warfare between brother and sister until new attitudes on the part of brother, sister, and mother finally resulted in a modus vivendi.

It must not be assumed that the brother-sister relation has been permanently worked out in this example, although the present problem has been solved. It is doubtful if the ideas planted in the boy have been eradicated. The sense of protection, with all its emotional satisfactions, has made a strong impression on him and will undoubtedly crop out later. Theresa's conduct-patterns, on the other hand, have indicated what may happen when her desires, interests, and purposes are thwarted. There is evidence enough that her emotional life may need guidance, and there is a suggestion that her reactions both to her mother and to her brother will call for cautious supervision. There are volcanic forces in childhood, which, lacking control, may devastate adult life.

2. Bert

Bert was two and a half years old, the only child of solicitous and intelligent—but uninformed—parents. They were confronted with a problem that distressed them greatly. The child was a restless sleeper, waking frequently and asking for food, or declaring that he wanted to climb the walls. Aside from the interference with their own sleep, the parents feared that some serious disorder was indicated.

Before Bert was a year old he had had a convulsion, probably of toxic origin. In consequence, his parents lavished every care on him. They watched every move anxious-

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ly, and never thwarted his desires. The family interest centered in the baby as a precious art object, to be guarded constantly and handled with care. This disproportionate solicitude made him the center of the home.

The child had thus been richly experiencing the emotions which centered in his comfort and happiness. He was not slow to appreciate the personal value of the pleasure sensation which his parents were constantly seeking to give him. He became self-assertive in demanding attention, first along the line of his natural propensities for feeding. He wanted attention and food, and he wanted them when he wanted them. Thus began the tyranny that kept his slaves at heel by day and by night, till they sought advice as to means of controlling it.

The little one was himself not wholly unaware of the results of his domination and must have had some vague consciousness of the means by which he attained his ends. It was necessary to bring about a conscious cessation of his excessive self-satisfactions.

It is simple to approach this type of mind by suggestion; indirect methods were used in this case. In the presence of the child, the nature of the difficulty was explained to the mother. She was told that Bert was taking advantage of her solicitude and good nature. She was quietly but firmly advised that if she would pay no attention to his demands, the reasons for their existence would disappear and he would sleep through the night. It was unnecessary to speak to the child, who was keenly interested in the conversation and alert to its meaning. As a final word, it was suggested that the youngster had heard and understood the explanation.

That night the desire to climb the walls disappeared and the hungry restlessness lasted only two nights longer.

The little fellow was apparently unwilling to give up without a struggle, however, so he changed his tactics and began a campaign of vomiting. His mother thought that mistakes in diet might be responsible, but the purposeful element was apparent, and when indirect suggestion was again employed the vomiting was ended. Bert was not lacking in resourcefulness, and adopted new strategy in the form of enuresis (bed wetting), crying out after its accomplishment. The control of this was sought by the same methods and the youngster capitulated. He had tried the tricks that appeared to be most serviceable and had been checkmated in terms of understanding. Thereafter he slept quietly and contentedly, as did his parents.

It is interesting to note the change from ingesting food to rejecting it and then a transfer to the excretory system. If he had proceeded to develop incontinence of feces, he would have completed a cycle of familiar sphincteric experiences, but possibly he foresaw the inevitability of failure and sensed that there was small reason to promote a greater personal discomfort that would give little promise of greater success.

There is ample reason to believe that Bert at two and a half possesses a high degree of susceptibility to impressions and is very responsive to environing influences. Since he is so approachable by indirect suggestion there is hope that his tendencies may be easily curbed, at least during the early period of childhood. To call him neurotic does not meet his needs. His parents had mistakenly set for him a pattern of attention which was beyond his needs, but which he was not loath to enjoy and cultivate. An excess of emotional stimulation was derived from the reactions of his parents. This is the inherent hazard of only children, and accounts for many factors in their developing personalities.

A spoiled child is not essentially a neurotic child. The re-education of the child involves the re-education of the parents.

3. Pietro

Pietro was a "bad" boy—disobedient, stubborn, and given to fits of temper. He was undersized for his eight years; he had a congenital defect of vision, which represented a stigma of degeneration; and his appetite was capricious. His intelligence quotient was 93, but his school work had been of poor quality since his return from a year's schooling in Italy during a visit made with his mother and younger brother.

Pietro's mother speaks Italian, which is the language of the home, though his father has no difficulty in speaking English. His mother, with an interest in music and reading, feels her superiority to her husband who does not share her tastes, and there is an undercurrent of marital dissatisfaction in the home.

The boy enjoyed excitement and adventure. He was immensely pleased by games in which guns and stilettos are used. The movie enthralled him, particularly when it displayed lurid vendettas, blood-shed, and hair-raising "perils." There were many such shows in the neighborhood and he formed the habit of going almost daily, making life miserable for his mother until she gave him the necessary nickel. Often he stayed away from the evening meal and failed to turn up till late at night. He fought with the boys at school without being particular as to their size. He hated to run errands for his mother; worst of all was being kept at home to play with his four-year-old brother. Often he spanked the youngster, just as he himself was punished by his father, who tried to pound obedience, respect, and submission into him. These punishments, incidentally, were neither immediate nor varied; they occurred regularly upon father's return from business and always took the form of a "licking."

This description quite fails to suggest the surprising contrast between the conduct which Pietro admitted and his weak appearance, docile expression, and air of suspicion and fear.

Many boys are good because they lack the energy to be anything else. Some are "bad" in that they crave excitement and seek experiences that bring a thrill. This boy had ample energy and an emotional power that was quickly mobilized. He profited by experience. He was spanked—and he spanked. His wishes were denied, and he refused to comply with the wishes of others. His parents oppressed him and he annoyed them. His self-assertion demanded an outlet; when a free outlet was denied, he rallied his anger and fought along lines he believed would be successful.

He was stubborn in that he was persistent in his demands and not amenable to control through physical pain. He wanted his way and got it—even if severe punishment resulted. His anger was an explosive tantrum, but not

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wholly beyond his control, for when he got "maddest" he ran out of the house to escape the "licking" that was sure to follow. The running away was again held to be an indication of his "badness."

He lived in a new neighborhood and had no friends. When the boys called him names, he dared to fight in defense of his self-respect, family, and Italian heritage. And again this was "badness." When he had refused to go after food which he was to share, it seemed foolish to have an appetite; the result was irregular and capricious eating, malnutrition, and particularly a distaste for the foods urged on him by his mother.

He was in emotional revolt. By adult measures of conduct he stood condemned, and he made no plea for mercy. Yet no trait that he had exhibited deserved to be eliminated. His virtues had become vices by hypertrophy of function. His unusual emotional displays were called forth by efforts to socialize him and make a little gentleman of him.

The expansion of the self concept to include others is not quickly acquired, nor is it readily sought by children. Efforts to develop it by punitive measures are inconsistent. The behavior of fear is not identical with that prompted by love, despite superficial similarities. Obedience through fear has a compulsive element which is effective in the presence of the feared object, but is otherwise undependable. Obedience through love, and consequent choice by desire, has the social value of self-expansion. Hence, when at our suggestion Pietro's father gave up corporal punishment and sought to win his son by playing games with him, he won a new response. The boy's attitude and conduct underwent such a change that being deprived of a game of checkers with his father became more efficacious as a punishment than a beating.

When Pietro's parents not only eliminated corporal punishment, but allowed him a longer play-time with the boys, gave him a small weekly allowance, shared selected movies with him, stopped giving him a bad name and gave him some praise and encouragement, his emotions began to be stabilized. The occasions for disobedience, stubbornness and ill temper were fewer; a more tranquil home atmosphere resulted. The boy's self-assertiveness was redirected in harmony with his instinctive reactions and the emotional activity which resulted was given play in more advantageous forms of expression. The complete solution of his problem belongs, of course, to the future.

Children vary greatly in their sensitiveness to corrective practices. They may admit the reasonable need of punishment and revolt against the method employed. They, too, are keen to discriminate values, to recognize the fairness and justice of penalties and to evaluate the effects upon themselves. Nevertheless, they weigh their desires in terms of results. The wish for power, achievement, adventure is bound up in a vigorous emotional urge and a child will attempt much and risk much to establish his self idea to his own satisfaction, or to give himself the spotlight of prominence in the minds of others. One child may resort to theft and another go to bed promptly, in order to secure similar feelings of satisfaction. One will burst forth into a tantrum, while another washes his neck without being told!

The child's goal may not always be attained, but there is pleasure in the seeking. The failure of the last step cannot destroy the sense of satisfaction derived from all the steps antedating the complete thwarting of purpose. Shame, disgust, a desire for revenge, a determination to succeed next time, a new fear of discovery or punishment, an idea of evoking larger sympathy, a feeling of importance or repentance, a sense of superiority or inferiority may follow the success or failure of any single enterprise. The effect depends upon the native emotions, the parental and social reactions, and the sum total of personality influences created by the entire situation.

To tell a child it should never evince anger is an absurdity, particularly as it sees the exhibition of the trait too frequently among adults. Not elimination, but control is indicated—the use of anger only under provocative conditions which merit it. Efforts at forceful inhibition are less successful than efforts to minimize the circumstances involving friction. Decreasing the opportunities for explosion decreases the habit tendency. Furthermore, cultivating other elements of personality, such as humor, imagination, positive self-feeling, and a desire for power makes it possible to short-circuit energy into less enervating channels. The tantrum is merely a symptom of emotional imbalance.

4. Marilyn

Exquisite nervous Marilyn, the nineteen-year-old daughter of excellent parents, was disturbed by the idea of incipient insanity. She complained that when she entered a car or room people begin to talk about her. As she walked along the street she felt that she was being watched and commented on. She suffered also from insomnia, fidgetiness, weeping, lack of concentration, and partial failure of memory, but all these were subordinated to her fear that she was becoming insane.

Stripping off needless details, the origin of this marked pathological trend lay in her twelfth year. An alert mother, watching over an only daughter with greater carefulness than judgment, thought she had detected the twelve-year-old girl in masturbation. There was no discussion, no preliminary investigation, no wise counselling. She said, with emphasis, "If you do that you will go crazy when you are nineteen years old." The seed of doubt, fear, and self-reproach fell upon fertile soil. When again, at the age of sixteen, Marilyn was really detected in the act by her mother, the identical formula was repeated with an air of sincerity and finality. Then began a period of fear, which lasted until the nineteenth birthday. Two months after it the prophecy was on its way to become the truth.

On a sensitive nature, just as it began to mature, had been grafted a suggestion which the girl had no means of evaluating except that it had been made by her mother, whom she believed. Curiosity had led her to investigate the source of sensations which were strange to her. She had had no instruction as to the changes of puberty; her mother believed in letting nature express itself. Fearing to speak truthfully, her mother unwittingly betrayed the child's confidence by giving her a false idea as the first contribution to her sexual consciousness.

There had been no earlier sex education in Marilyn's case. The barriers of modesty, shame, and a belief in per-

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sonal sin made it impossible for her to inquire further into the significance of sexual development, as it revealed itself. The taboo on sexual matters only intensified the seriousness of her mother's prophecy. The belief in her own defilement brought about at attitude of inferiority to other girls and she tended to avoid acquaintanceships. She gleaned a little information from some of her closest friends, but always against a background of mystery and conscious violation of the principles of purity. She felt she was "unholy and unclean" and unfit for friendships and love. Her self-reproach increased with the years, despite the fact that her sexual habits were above criticism. Fears that could not be revealed to anyone increased and caused in her an undercurrent of emotional turmoil.

The repetition of the prophecy in her sixteenth year only drove her secret further beneath the surface of conscious expression. To cloak her feelings, she sought a pleasurable outlet in the ordinary social life of young girls. The puritanic mother, with best of intentions, announced the rules and regulations that were to govern her goings and comings, her male friends, her parties, her visits away from home, and every phase of living. The daughter interpreted them as necessary because of her proven weakness. With a wider knowledge of sexual affairs, derived from newspapers, moving pictures, and lurid fiction, she conceived herself to be morally weak, destined to fall into sinful ways, and beyond the power of salvation. Churchgoing became, therefore, a practical search of salvation, and she prayed earnestly for protection. A sense of partial release from her sins followed without, however, giving her an essential peace of mind.

And then came the nineteenth birthday—the day of days—the time for the realization of the unhappy prophecy. Her mother's words rushed forth, to seize her thoughts, to harness her emotions, and to blunt her volitional activity. Previously she had not noticed that people looked at her—she was uncommonly beautiful and dressed in most excellent taste—now every glance proved to her that she must have a peculiar appearance. Moving lips, or the indistinct murmurs of passing conversation made her self-conscious. The confusion increased and dominated her thinking life. There was apparently no escape from the predicted condition of mental disorder.

To learn whether she was already insane, she sought advice, without the knowledge of her parents. She was given the fundamental education which should have begun nineteen years before. Gradually she was acquainted with the nature of sex differentiation, the anatomy and physiology of sex, its psychological aspects, and finally the truth about masturbation and the unutterable falsity of her mother's prediction. She began to review the past seven years in a new perspective. The burden of a dismal fate was lifted, and her oppressive emotions began to vanish. The idea of sin, with its host of depressing emotions, disappeared; self-reproach and abasement gave way to a sense of naturalness and well being. Doubts and fears trailed off in a rout. She became the mistress of an altered personality, whose worth she accepted at par. Behind it rallied all the elements that made for expansion and enrichment of character.

The sin, if any existed, lay in the failure of the mother to give the adolescent girl the knowledge she needed—knowledge that does not arise from the instinctive life. Most of the talk about masturbation is based upon traditional fears, unsupported by scientific evidence. The greatest hazard of the practice begun at adolescence lies in the emotional reactions to which it may lead. A belief in its sinfulness, danger to the mind, and devastating effects upon the body is likely to undermine the child's power, confidence, and self-esteem. An understanding of its causation and its relation to normal development will be more effective in overcoming the practice than the creation of pernicious fears and anxieties.

Masturbation is not to be met by horror or threat of punishment. Nor should every peculiar action be immediately interpreted as masturbatory by over-anxious parents. This form of autoeroticism, during early years, is not bound up with the emotions, as is sexual activity in adolescence and maturity. It is accidentally learned and practiced because of pleasurable sensations, free from a sense of its nature, origin, or end effect. To drive an overt act of this kind into retirement converts it into a clandestine practice. Parents have then no knowledge of it and frequently suppose it has been overcome when such is not the case. Frankness and honesty on the part of the parents, instilling personal cleanliness, sympathetic understanding, patient teaching, an expressed confidence in the ability of the child to attain self-control, a full measure of energetic occupation, and an intelligent search for any underlying irritation form the essential measures for helping the child to cast off this habit.

5. Margaret

Seven-year old Margaret was a bright-faced child, but her mother was disturbed by her physical inactivity. She seemed to want just to sit around the house, doing practically nothing except reading. Her manner was subdued, and she showed little or no initiative. She had few companions.

At school Margaret's work was of excellent quality and her conduct was exemplary. Her physical condition revealed no organic reason for inactivity and suggested no cause for fatigue. She had apparently shown a growing disinclination to play since entering school. Yet her interest in school was real and her capacity to learn, adequate in itself, was reinforced by undoubted enthusiasm for her work.

It had not occured to her mother to consider the bearings of another event in Margaret's life, from which her decrease of energy could more accurately be dated. Margaret's grandmother had become a widow and came to live in her daughter's home. Her grief, isolation, and nervousness made her the center of interest and solicitude. The affairs of the home were regulated to meet her comforts and desires. (*Continued on page* 328)

Mulberry Street

By HARRY LEE

Sing, O waifs
Of the city street,
Hand in hand
In an elfin ring—
Fluttering butterflies
Frail and sweet—
Sing!

Twirl and trip it,
Sway and swing—
Joy give sandals
To fit your feet,
Joy, her mantle
About you fling!

What care you
For the stifling heat!—
The organ man
Is a magic king—
Serve him well,
For his reign is fleet—
Sing!

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EDITORIALS

ON May 20 the Belgian Ambassador presented to the City of New York a modest monument to commemorate the three hundredth anniversary of the first settlement of New York by "a company of thirty families, mostly Walloons," and to honor Jesse de Forest who first inspired Walloon emigration to America.

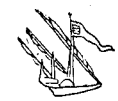
Who were the Walloons? They were the descendants of the "fortissimae Belgae" who so bravely resisted Caesar. For two thousand years they have preserved their racial characteristics in that home country which is now southwestern Belgium and northeastern France, the battleground of Europe, a land of shifting national boundaries, once France, then the Spanish Netherlands, now mostly Belgium. Many of them in the sixteenth century embraced the reformed religion and were driven into exile. Holland hospitably welcomed them just as she welcomed the Puritan exiles from England.

John Robinson, leader of the Puritans, and Jesse de Forest, leader of the Walloons, both found themselves in Leyden. Robinson's colony of Mayflower fame emigrated to America in 1620. De Forest's colony after vainly seeking to come under English auspices ventured forth under Dutch authority three years later. Both colonies fled from religious persecution and sought religious freedom.

De Forest died on an exploring expedition to locate his colony, but his children and many of the families enrolled by him were among the earliest inhabitants of the city that was once New Amsterdam and is now New York.

IT is no disparagement of the Dutch Founders of New Netherlands to say that the first permanent crop-raising, town-building settlement in New York was made "mostly" by Walloons. The designation is that of Nicholaes van Wassemser, the contemporary Dutch historian who under date of 1624 tells how they sailed in March of that year "to plant a colony." They came under Dutch authority in a Dutch ship appropriately named the Nieu Nederlandt "whereof Cornelis Jacobsz May of Hoorn was skipper." They gave their allegiance to Holland and Holland adopted them. Peter Minuit, the first governor of New Amsterdam, who purchased Manhattan island from the Indians was a Walloon. So was Jean La Montagne, the husband of Jesse de Forest's daughter Rachel who successfully defended the colony against the Indians.

Nor was it only in New York that they settled. A deeply religious, freedom loving people, industrious and self dependent that have helped to mould our nation. They have had no poet to sing their praises, no historian to record thier deeds. They have not been known to fame. Nor have they sought it. Their part in the making of America has only recently been recognized. But they fully deserve the commemoration that has been accorded them throughout the nation not only by the many local celebrations but by the special half dollar coinage and the special postage stamps issued by our federal government to mark the Huguenot-Walloon Tercentenary.



NOT many years ago the curve of the deathrate in the United States showed two peaks—one in the summer and early autumn, the other in late winter and the first bleak weeks of spring. The former registered the toll of babies who succumbed to "summer complaint," and of thousands upon thousands of the victims of typhoid epidemics. An unremitting campaign for pure milk and pure water has seen an amazing reduction of that curve. Between 1900 and 1920 the deathrate from typhoid fever in the registration area fell from 30.8 per 100,000 of population to 5.0. In the same period the deathrate from diarrhea and enteritis decreased from 150.8 to 61.9; beteween 1910 and 1920 the number of babies who died from these diseases was reduced by half.

But the winter peak—registering the cost of pneumonia, influenza, and other acute respiratory infections, has remained relatively unaffected.

Pneumonia runs a close race with heart disease as the chief cause of death in this country. It kills a third as many persons again as tuberculosis; half as many again as cancer, nine times as many as diabetes. Moreover, the fight against it has been slow. The registration states of 1900 showed a rate of 185.0 in that year; in 1910, 174.3; in 1920, 162.5. Announcement, therefore that an antibody has recently been isolated by Dr. Lloyd B. Felton, of the Harvard Medical School, which may reduce that mortality by 25 per cent or even 50 per cent, is an event of the widest public moment. In 1920 more than 120,000 persons died from pneumonia in the United States. Should Dr. Felton's discovery substantiate the claims of its sponsors, it may mean that in a single year as many lives will be saved as the entire population of Gary, Ind., or Covington, Ky.

The discovery follows five years of painstaking research in five different laboratories. After the influenza epidemic of 1918, the Metropolitan Life Insurance Company organized an Influenza Commission of experts from the staffs of the Harvard Medical School, Johns Hopkins University, the Research Laboratory of the New York City Department of Health, the Hygienic Laboratory at Washington, and the University of Chicago, and financed studies under their direction of the causation and cure of the disease. Little direct progress was made in the knowledge of influenza, but by a

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series of highly technical experiments, confirmed at first by studies on mice, and later, with every safeguard, on human beings, Dr. Felton, working under the direction of Dr. Milton J. Rosenau, was able to isolate a white crystalline powder from the serums formerly used in treating pneumonia. This powder has none of the unfavorable reactions frequently experienced in the use of the serum. It has been used with apparent success in treating some 120 patients in Boston and New York, and can readily be produced in quantities sufficient to meet any demand. While the exact merits of the treatment can be determined only after its more general trial, there seems every reason to hope that Dr. Felton has achieved a scientific discovery of very great value.

THERE has been small comfort for the tenant of narrow means in New York's housing revival. As Clarence S. Stein pointed out in The Survey for February 15, 1924 (p. 509), tax exemption and commercial recovery in the building industries have produced a great quantity of apartments to rent from $20 per room upwards, but precious few to rent for less than that. Here as in other cities private capital has been attracted almost exclusively to the quick and inflated returns which "high-class" apartments offer. Eventually the market for these will be glutted, rents will sag, and relief will finally trickle down to the small wage-earner. But that takes a long, long time. More than half the tenements in which New Yorkers live today are still of those disgraceful types which were outlawed, so far as new building goes, by the tenement house law of 1901. Clearly new capital must be found under other than purely competitive conditions for the building of low-cost houses.

Between philanthropic housing operations such as those of the Phelps-Stokes Fund in New York, and cooperative enterprise such as that of the limited-dividend tenants' associations of Great Britain, there is a middle course which is now being taken by a new project in New York. The City Housing Corporation has been formed to build "better homes and communities," limiting its dividends to six per cent on an authorized capital stock of $2,000,000 to be subscribed privately, and directed as a "socialized business" by outstanding men and women who are equally familiar with good philanthropy and good commercial practice. Felix Adler, John G. Agar, Herbert Parsons, Mrs. Franklin D. Roosevelt, Richard T. Ely and others of their kind sit on the board, while an experienced builder and public spirited citizen, Alexander M. Bing, has initiated the project. It has already begun to build houses in Queens Borough to be sold individually and to cooperative tenant associations.

THE first group includes one, two and six-family houses to accomodate 125 families. The architects, Clarence S. Stein (chairman of the state Commission on Housing and Regional Planning) and Henry Wright, have arranged these so that about 70 per cent of the block is left for playgrounds, lawn and gardens and have given every room fairly generous proportions and an outside exposure. The corporation expects to be able to sell these houses at a rate which, with a moderate cash payment, will make the carrying charges and amortization about $8.50 per room per month. This, with an additional $2.00 per room per month for heat, repairs, maintenance, etc., will bring the current cost to the tenant, for the first twelve years, to about the same figure which tenants of the Phelps-Stokes Fund pay as rent, and slightly more than the rate established by the Metropolitan Life Insurance Company, neither of which provides for tenant ownership. The corporation will safeguard the property against later re-sale for speculative prices.

This method of financing has already been tested by the City and Suburban Homes Company, since it built some years ago its first "model tenements" overlooking the upper East River. The combination of limited-dividend construction and cooperative ownership is a new contribution toward solving the problem of the wage-earner's home. While the first unit of construction is conventional to the extent that it merely adds better housing to a growing tenement region well within the city limits, the directors hope that ultimately the corporation will be able to experiment with a genuine garden city. The enterprise thus modestly begun may become a major factor in New York's housing advancement.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION members throughout the country may well be proud of the answers which their national convention, meeting in New York last month, made to two long-debated questions: Shall the Association stand for Christian fellowship within its membership whether the Christian be strict Protestant, Greek or Roman Catholic, or a non-church member? Shall it stand for international cooperation or for American isolation?

The first question hung upon the continuance of the present basis for active membership, which limits voting and office-holding membership to Protestant evangelical churches. This excludes Unitarians, Roman Catholics and members of any of the Eastern European churches, such as the Armenian, Greek Orthodox, etc. In the beginning this limitation was a natural development, as the early Association had sprung from purely Protestant groups. But with the spread of the work into foreign-born communities where membership in the Eastern churches predominated, and among industrial workers, students and other groups who believed in the purpose of the Association but belonged to no church, such qualification for active membership became highly superficial. It hampered the work if it was observed; it was often disregarded; and yet it did give a certain unity to the Association which for many was not easy to sacrifice.

The proposal before the convention suggested an alternate "personal basis" which local associations could adopt if they chose in preference to the old "evangelical basis". This was approved by a large majority, but before it is definitely adopted, it must be passed again by a two-thirds majority at the convention two years hence. It provides that any young woman who declares herself in agreement with the following purpose may become an active member of the Association;

(1) to associate young women in personal loyalty to Jesus Christ as Savior and Lord; (2) to lead them into membership and service in the Christian Church; (3) to promote growth in Christian character and service through physical, social, mental and spiritual training; (4) to become a social force for the extension of the Kingdom of God.

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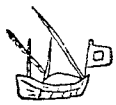
THE Convention's answer to the second question even was more significant. By an enthusiastic majority it approved a resolution which read in part;

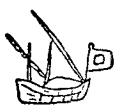
> . . . we, the Young Women's Christian Association of the United States of America pledge ourselves to use our efforts to secure the entrance of the United States into the League of Nations.

And for good measure the delegates gave an emphatic answer to the inter-racial question by electing Mrs. George H. Haynes, who as Elizabeth Ross, was the first student secretary for colored work, as the first Negro member of the National Board.

It is always difficult to estimate the net results of such a convention. But if an organization of almost a million members, conservatives and progressives, native-born and foreign-born, feel that Christian unity, international teamwork and friendly relations between white and Negro are part and parcel of the Kingdom of God which it is their purpose to extend, the effect will certainly not be negligible.



ONLY recently, but with a present fervor which makes up for the lack of past consciousness, have physicians, teachers and parents become interested in the burning question as to whether or not a child is undernourished, and when. Broadly considered, the nutrition of a child means his ability to grow and develop in such a fashion as to ensure a healthy and happy adult life. There is almost no phase of child health which is not related to it. From an administrative point of view it is the keystone as well as the gage of the child health movement. The extent to which this movement has penetrated professional groups is dramatically set forth in the announcement that in Boston, from May 26 till June 7, Dr. W. R. P. Emerson, pioneer in the development of nutrition clinics for children, is holding his thirty-seventh institute for nutrition workers. These intensive courses have enrolled some 2,000 physicians, teachers, social workers and other especially interested persons in a position to put their knowledge into effect in widely scattered cities and countries. When the course was given a second time in Indianapolis, it included 65 school principals studying some way to make the subject an integral part of a school system. To contemplate the widening circles reached by the work of one man is to gain a new realization of the chances of the children now in the schools to attain self-support with a physical equipment which will make life worth while as well as useful.



A GROUP of social workers themselves took first prize in the Better Times contest with a plan for the coordination of social agencies in New York which was based squarely on occupational principles of organization. The winning plan is the work of a committee of twelve executives representing the American Association of Social Workers, headed by J. Byron Deacon, lately director of the New York Tuberculosis Association. It provides in brief for a welfare council which would group for consultation and common services some 800 agencies in Greater New York by assembling individual agencies of a single kind into sections, sections into six major functional divisions, and the six divisions into a city-wide council. It suggests in some detail the functions which such a council might assume at once: for instance, the investigation and endorsement of local appeals for money, the maintenance of the social service exchange, the recruiting of personnel. It urges the need of an early and thorough study of joint financing.

The winning plan minimizes the geographical separation of New York into boroughs; the second-prize plan, by Rowland Haynes of the Cleveland Welfare Federation, attempts a neat balance between borough and functional grouping; the third-prize plan, by Arthur and Esther S. Dunham of Newton, Mass., emphasizes the borough unit. Of the 46 plans submitted about half stressed the geographical and half the functional basis for grouping.

The winning committee turned over its prize-money to the parent association for which it functioned, and Mr. Deacon announced that the American Association of Social Workers was disposed to use it in furthering the development of a workable plan. New York began seriously to consider ways and means to city-wide cooperation in social work when a committee representing five chambers of commerce made an investigation and brought in a somewhat sketchy preliminary report. It is appropriate that this fresh approach should be from the side of the professional social worker. Ultimately a balanced plan which commends itself to social worker and contributor alike must be worked out. The board of judges for this contest, headed by Robert W. deForest, is being reorganized into a continuing committee to sift and study further the proposals for solving New York's peculiar organization difficulties; since that board combines prominent contributors with social workers it should be able to lick this cub of cooperation into symmetry.

Meanwhile, thanks to the enterprise of Better Times and its editor, George J. Hecht, the need and hope for coordination have had a thorough airing. To bring together nearly a thousand people at the dinner on May 12 to hear specific organization plans presented was in itself no small achievement.

WHAT is an international congress for? Specifically, what was the fourth biennial congress of the Women's International League for Peace and Freedom for?

In the first place it is the congresses that make a reality, an organic whole, of this far-flung organization with its twenty-five national sections and its correspondents and cooperating societies all over the world. It is there that it does its business, decides on its policies, elects its officers and renews its spiritual capital of energy and devotion.

More than that, the congress sessions, all of them public, are themselves a part of that work for understanding which is the *raison d'être* of this League of women of all nations which has survived the war. In spite of distance, most of the women who have been leaders in their respective countries throughout the past decade got to Washington. Happily there were also many newer recruits, vigorous and able women, younger women in most cases and for that reason doubly welcome. Four new national sections were admitted—Belgium, Czecho-Slovakia, Haiti and Japan.

All congresses are in danger of the illusion that a thing is done when a series of *whereases* are followed by a *resolved* to make the earth an Eden. This one, while it did restate its objects (most parlous of all pieces of business), amend its constitution, adopt a *"Manifesto,"* discuss and refer back to a special committee (and ultimately to the national sections for their consideration) a *"cahier"* or pro-

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gram of things hoped for in a new international order, and pass a number of interesting resolutions, gave nevertheless to all this business a relatively small amount of time. More was given to speeches setting forth aspirations and plans for that new international order which was specifically the subject of this congress.

The American delegates took very little part in proportion to their numbers—probably because they were eager not to abuse the numerical superiority which they owed to geographical reasons. This was quite in accord with the habit and spirit of the league meetings as conducted by Jane Addams from its foundation in 1915. To get at the sense of the meeting as the Quakers do rather than to determine the numerical majority, to avoid pushing those of another way of thinking to the wall, to eschew all parliamentarism and partisanship, to speak for another's case rather than for one's own—that has been its ideal. Always it has been the English who spoke for the rights of Ireland and India, the French who opposed the Ruhr occupation, the Germans who abstained from voting when German interests were advocated, and who, in this case, expedited the business of the congress by waiving all use of their own language.

"ONE reason why less stress was laid this year on resolutions," writes Emily G. Balch, "was that our aims and work had been laid down at previous meetings and that as we are, let us say, still some distance from completing the proposed task it is not necessary to elaborate a new one." She continues:

Disarmament, international good-will, the settlement of all controversies (and notably of social and economic struggles) by reasonable methods without violence, equal status for women everywhere, education directed from bottom to top toward a world based not on nationalist rivalries but on co-operation of peoples—our old program is still before us to absorb all our efforts.

The material setting of the Congress was admirable—Washington in early May with the cherry-trees given us by Japan in most lovely bloom. . . . The evenings were devoted to open public meetings. Borah told us that radicals are those who support the Constitution and believe in free speech. Bertrand Russell, Senator Shipstead, Dr. John Ryan and Kirby Page justified the breaking of our usual custom of having women speakers only. But perhaps the most stimulating and certainly the prettiest meeting was that devoted to Pan-American problems, and when a little lady from the Philippines stamped a fairy-like foot and said that *economic imperialism must go* one realized anew that *will,* not physical force, is literally the dynamic element of human affairs.

The young people's mass meeting of Sunday afternoon, carried through by 32 cooperating organizations, filled the hall and Gertrud Baer's masterly speech was ordered specially printed. Since hostile Washington papers stated that some of the foreign delegates would not be received at the White House it may be worth while to state that there was not one who did not have the pleasure of shaking the President's hand. . . .

So opens the next two-year chapter of the work of this body of women from all countries and all continents who have given themselves to the effort to realize the new world-order that every thinking being knows must be achieved if civilization is to go on.

PRINCIPLES OF BUSINESS CONDUCT

adopted unanimously at the twelfth annual meeting of the Chamber of Commerce of the United States at Cleveland in May.

THE function of business is to provide for the material needs of mankind, and to increase the wealth of the world and the value and happiness of life. In order to perform its function it must offer a sufficient opportunity for gain to compensate individuals who assume its risks, but the motives which lead individuals to engage in business are not to be confused with the function of business itself. When business enterprise is successfully carried on with constant and efficient endeavor to reduce the costs of production and distribution, to improve the quality of its products, and to give fair treatment to customers, capital, management, and labor, it renders public service of the highest value.

We believe the expression of principles drawn from these fundamental truths will furnish practical guides for the conduct of business as a whole and for each individual enterprise.

I. THE FOUNDATION of business is confidence, which springs from integrity, fair dealing, efficient service, and mutual benefit.

II. THE REWARD of business for service rendered is a fair profit plus a safe reserve, commensurate with risks involved and foresight exercised.

III. EQUITABLE CONSIDERATION is due in business alike to capital, management, employees, and the public.

IV. KNOWLEDGE—thorough and specific—and unceasing study of the facts and forces affecting a business enterprise are essential to a lasting individual success and to efficient service to the public.

V. PERMANENCY and continuity of service are basic aims of business, that knowledge gained may be fully utilized, confidence established and efficiency increased.

VI. OBLIGATIONS to itself and society prompt business unceasingly to strive toward continuity of operation, bettering conditions of employment, and increasing the efficiency and opportunities of individual employees.

VII. CONTRACTS and undertakings, written or oral, are to be performed in letter and in spirit. Changed conditions do not justify their cancellation without mutual consent.

VIII. REPRESENTATION of goods and services should be truthfully made and scrupulously fulfilled.

IX. WASTE in any form,—of capital, labor, services, materials, or natural resources,—is intolerable, and constant effort will be made toward its elimination.

X. EXCESSES of every nature,—inflation of credit, over-expansion, over-buying, over-stimulation of sales,—which create artificial conditions and produce crises and depressions, are condemned.

XI. UNFAIR COMPETITION, embracing all acts characterized by bad faith, deception, fraud, or oppression, including commercial bribery, is wasteful, despicable, and a public wrong. Business will rely for its success on the excellence of its own service.

XII. CONTROVERSIES will, where possible, be adjusted by voluntary agreement or impartial arbitration.

XIII. CORPORATE FORMS do not absolve from or alter the moral obligations of individuals. Responsibilities will be as courageously and conscientiously discharged by those acting in representative capacities as when acting for themselves.

XIV. LAWFUL COOPERATION among business men and in useful business organizations in support of these principles of business conduct is commended.

XV. BUSINESS should render restrictive legislation unnecessary through so conducting itself as to deserve and inspire public confidence.

The committee which drafted this code follows:

EDWIN B. PARKER, *Chairman*
PAUL W. BROWN
WILLIAM BUTTERWORTH
HENRY S. DENNISON
NOBLE FOSTER HOGGSON
JAMES R. MACCOLL
HENRY T. NOYES
GEORGE RUBLEE

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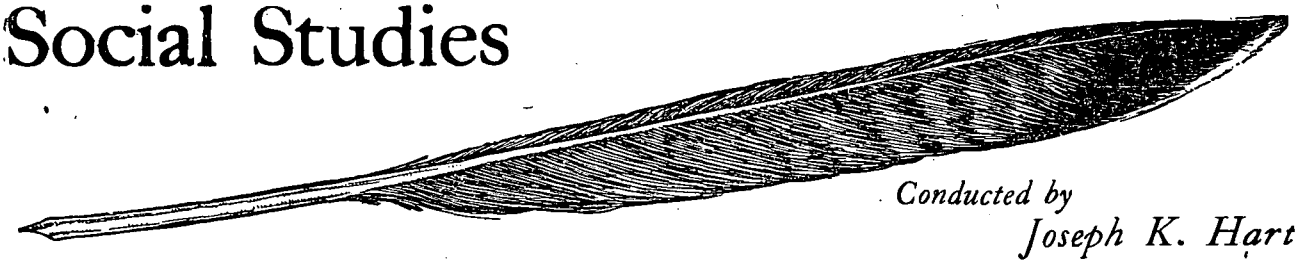
Social Studies



Conducted by
Joseph K. Hart

Is an Intelligent Life Possible?

IN the good old days, teachers who had more energy than discretion or knowledge, and parents of the same sort, used frequently to say to the puzzled child: "Think it out—don't give up—think: can't you think?" The worried child would wrinkle his brows and go through all the "business" of "thinking",—usually without much to show for it. Urging children to "think", and upbraiding them for failure to "think" were favorite old devices for putting children on the defensive.

We must not forget that human living, both in the race and in the case of the individual, began and begins in a primitive group life; for the modern family is almost as primitive in character as was the more primitive group. The characteristic of this group life was, and is, ancient custom, fixed folkway, unquestioning habit, implicit obedience. That is to say, neither in the primitive group nor in the modern family (as a rule) is there place for *thinking*. There is much room in the family group for resentment, for grumbling and criticism, for subterranean threats of many sorts, for secret resolves and terrifying vows. In some families and similiar groups an occasional "storm" is expected: the cumulating irritations of weeks, or months, kept under the cover of our politeness for a time, break through at last, and the storm is on. After that, the "air is clear" for a spell,—while a new storm gathers below the horizon.

THUS we see that there are two activities that are permitted to the members of all primitive groups: they may follow custom and habit, world without end; and they may indulge in an occasional wild orgy of emotion,—as a sort of compensation for their unquestioning obedience during the rest of the time. But they may never, under any circumstances, question the finality of "things as they are." That would involve thinking, and he has never heard of that!

But, the situation as described is not without its potentialities. Customs and traditions cannot always be followed literally: they contradict each other. Obedience is not always easy: orders are ambigous or impracticable. Irritation may *sometime* not end in explosion—it may go on to the revolutionary question: Why should I do this thing at all? Then, if, within a reasonable time, the heavens do not fall upon the rebel and crush him in his sins, he may "arise in his might" and declare: "Never again for me!"

But the rebel does not understand what he is saying. His feet are not on the rocks: they are mired down in age-long accumulations of custom and tradition. His very being is wrought of habits. The fibres of his body are twisted into the structure of his group. He has torn himself loose at some one point in the periphery of his personality; but he is very far from being "free." When he faces all that is involved in the whole task of becoming free, he may become frightened at his own temerity and seek to make peace, once more, with the keepers of his ancient prison.

But, if he should be able to "stick by his guns"; or if he should be unable to escape from the battle, he will do well to take some account of the terrain over which the fighting will spread. What are the forces which he must escape?

HE must escape from the drifts of the unthinking ages. These drifts are compact of the accumulations of culture. Every item of this culture has a terrible reality; every item of it was discovered accidentally, mostly in the neolithic ages; and practically every item of it was selected for survival because it supported the autocratic social organization of those ages, and helped to subordinate the masses of mankind to the unthinking drift. He—the momentary rebel—is caught in these folkway drifts—like a rat in a trap. He knows that if he can accept the trap, he can have a sort of life; if he questions the right of the trap to hold him, he will prove himself a "rat," indeed,—to all who believe the trap to be "of the nature of the world."

So he sees that if he is really to escape he must *want* to escape, and he must take the consequences. If he starts to gnaw at the trap, he will be gnawed by all the rats that want the trap left intact. He must fight it out with his fellow rats who like their trap. He must fight it out with himself, for he does not know what he will find when he gets outside the trap,—if he ever does!

So, it is possible to live a life of habit and custom, in the drift of the folkway group; or in the tangle of folkways that makes up the modern "community." He who can accept this drifting can have a sort of life—until some great smash comes, and a Reality, such as War, emerges.

It is possible to enjoy for a little while a more or less heroic rage, and, like a Berserker, live that little while as if life were nothing but "noble passions."

BUT no one, no group, no people, no age has ever yet demonstrated that it is possible for human beings to live an intelligent life. It is thought that Socrates proved it; or that the Athenians demonstrated it; or that the modern world is living it. Where is the evidence? The evidence need not show the complete elimination of custom and tradition; nor that rages and passions have all disappeared. But it must show that in any situation, personal or social, the elements of an ideal welfare have more weight in our decisions than do the driftings of the past, or the rages and passions of the present. Such a life can probably be discovered: the future must settle that question!

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Our Social Institutions

A Course for High Schools

XVII. Modern Social Movements

Society is a tangled net-work of social relationships and antagonisms. It is made up of old habits customs and attitudes of mind, inherited from the long past; of present activities, more or less inept; of hopes and aspirations and ideals, some effective, some futile, that have to do with the future.

Groups and individuals clash: "ways out" must be found. Mental attitudes vary; ideals and desires differ; plans and programs do not agree. Habits and customs come first—in history and in community life. These express themselves in social institutions and in "practical ways", that is, in traditional ways, of doing things. They resent any suggestion that such things may not be worth doing at all.

Feelings and emotions come next. These are the evidences of the successful or the unsuccessful workings of habits and customs, the freedoms of the balkings we experience as we go about our lives. They range all the way from the idle sense of general well-being of which we are scarcely aware to the heroic rages of Ajax and King Lear.

Intelligence comes last of all, and it comes, if it comes at all, when habit has broken down and emotion has been transformed into reconstructive effort. It represents whatever reorganizing capacity the situation is able to develop. Habit sticks to the old and attempts to put back together its shattered world. Emotion laughs and dances or weeps and rages in the midst of its broken habitats. Intelligence is the taking into account of all the factors and elements, old and new, that make up this shattered world; it is the plan and the effort to build up a new world out of the dependable and permanent realities of the past, with its broken habits; the present, with its fleeting emotions; and the future with its insistent ideals.

Society is a tangled net work of habits, emotions and ideals,—tying the past, the present and the future together. Social movements of many sorts are woven into and through this net-work. Some of these movements are of the world of habit and custom: resistive of change, bulwarks of the past, conservative, if not reactionary. What are some of these?

Others of these movements are purely emotional: more or less passionate discharges of feelings into the social tangle. Sometimes, these feelings are useful in firing a dull dark world with a new passion for righteousness; sometimes they are merely pathetic flashes that quickly burn out and seem to leave the world darker than it was before. What are some of these movements?

But some of these social movements are intelligent. Their leaders and members know the world of habit, custom and institution, which is the past; they know the world of emotion which is themselves moving through the present; they know the world of ideas, and the methods of science, and they understand that there can be no reconstructions without change! They would destroy nothing, save that which is obstructive of humanity. They would use nothing save that which is reconstructive of humanity. They adventure,—and they build. What are some of these movements?

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Questions on Current Issues

The Case for the Child

For untold generations, complacent adults have assumed that civilization is menaced by the children. "Of course", they have said, quite profoundly, "children are necessary, if the race is to continue. But children are natural barbarians, fighters against, potential destroyers of everything that we adults have built at such terrific cost; they are natural anarchists, underminers of the great structures of the ages. We must treat children as we treat all barbarians and anarchists: we must civilize them and bring them under restraint and break them in to the uses and needs of the world. It is just barely possible that thus we shall be able to reconcile ourselves to the fact that we must die and leave these treasures in the keeping of the next generation. But it is a hard fate that takes us away and turns our cherished possessions over to this rabble of childhood and youth!"

Most adults take this sort of talk quite seriously. They are in themselves the defenders of the world. But this is the year 1924. Ten years ago, now, the first faint murmurs of the gathering war began to make themselves heard. In these ten years since then some ten millions of these "natural barbarians" and "anarchists", these children of yesterday, have been brought under complete restraint; they have been "broken in"—to a finish. Civilization will be no more menaced by them. The upholders of civilization who brought on the war ten years ago are still with us, and still upholding civilization. It is not yet quite determinable whether they will have to bring on another war in order to get rid of the new crop of "natural barbarians" and "anarchists" who have come to manhood and womanhood since 1918. But, if it should prove to be necessary in order to save civilization, doubtless still more of the children could be destroyed,—or, at least, taught their places! Meanwhile, it might be well to ask ourselves one question:

1. Where is the Real Promise of Civilization?

Is civilization a finished pattern of society, which must be preserved, intact, at whatever cost? Did the war preserve the old pattern, intact? Can any social pattern be kept unchanged? How? Where may such patterns be found? Who is preserving them? What are they good for? Have there been any real changes in social patterns since 1914? Who has been responsible for those changes? Children or adults? Have those changes been desirable or undesirable? Are any individuals or groups of adults rightly to be charged with responsibility for the events of the past ten years? Does any individual or group admit responsibility for any of the events of the last ten years?

If present patterns of social order are not satisfactory, should they be endured, regardless, or should they be changed? If they should be changed, who should change them: those who are satisfied with them or those who are not? Should they be tinkered by the discredited officials of ancient regimes, or should they be reconstructed by intelligent students of humanity and society? Should antiquated politicians be permitted to manipulate society into forms for the rising generation to endure? Could the youth of the world make a greater failure of social organization than the adults have made? Should children have a chance to work out their own civilization? Would such a thing be possible? What part could the adult generation have in any such an effort? Can anything be said for children?

Reference:

Wile, Goldenweiser, Ledbetter, Waugh.

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WHAT THE LEFT HAND DOETH

(*Continued from page 278*)

ness about spending the money as the contributors may desire. In the Presbyterian denomination, for example, there is a national appeal and a national budget. But there is a system of local presbyterial and synodical treasuries which receive and pay out the money. The General Assembly of the Presbyterian Church has given the right to every local presbytery to spend within its own bounds (city or district) as much money as it contributed to home missions the preceding year. The expenditure may be entirely irrespective of the appeal upon which the money was raised. As a result we have laymen listening to sermons and addresses on the needs of Alaska, the Immigrants, etc., etc., and contributing money on the basis of that appeal, and the local presbytery spending that money, in whole or in part, within its own bounds and often in subsidizing small competitive churches. When the local presbytery has subtracted from the contributions the amount it feels it needs for local work the balance is forwarded to the state organization where further drafts for denominational work are made upon it. Finally the remnant reaches the national treasury.

To illustrate: an elderly gentleman in an Ohio church told me that he had given ten dollars to the work of the home mission board. He was poor in this world's goods, and ten dollars meant a lot to him. He said that he had been interested in reading of the work in the Southern mountains which I had described in a mission study book. I asked him how he had given his money. He said that he had sent it to the treasury of his local church marked as his contribution to Home Missions. How much of his ten dollars ever reached the home board's national treasury? *Less than one dollar!* Much of it was drafted for local work in his own presbytery, for the aid of small rural churches some of which were competing with neighboring Protestant churches. The balance was sent to the state organization and further drafts were made upon it. In fact, although the 32 churches in that presbytery are credited in the Assembly Minutes (the year book of the denomination) with having contributed a total of $5,119.75 to "Board, Synod and Presbytery," the Home Board received exactly $21 from the entire presbytery! If we were to apply the strict ratio (X is to $10 as $21 is to $5,119.75) we would be forced to the conclusion that only four cents of that layman's ten dollars reached the Home Board's treasury for work in the Southern Mountains or anywhere else under the board.

The Methodists, Baptists, Episcopalians and the other major denominations do not all have such a complicated system. Some have reached a definite percentage arrangement whereby the layman is told that of his Home Mission contributions a certain per cent will be retained locally for needy work. But not one says that a certain proportion will be used to aid competitive churches. And yet all of the denominations are using a portion of the money in that way. And the total, as we have seen, exceeds $3,000,000 a year which goes for denominational rivalry of a sterile sort, when it is so tremendously needed to reinforce the constructive work to which the home mission boards are committed, and which like activity in the foreign field with

A New Book by Arland D. Weeks, *Dean of the School of Education, North Dakota Agricultural College*

The Control of The Social Mind

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the mounting standards in social and educational work has taken on a richer content and transmits it to the lives it touches.

IT is easier to point out difficulties than to suggest ways to overcome them. Certainly we are on safe ground when we hold that:

1. Churches must accept their *trusteeship* of Home Mission funds. This means that the funds are not theirs to do with as they please, but are held *in trust* to be used in accordance with the wishes of the *donors*. Any organization that appeals for money is morally bound to see that the money is spent in accord with the appeal. This means that if there is to be national promotion work (getting the appeal over to the people) there must be a national treasury to receive the money contributed in response to the appeal, and a single authority over both promotion work and treasury to direct the policies of both and to see that the basis of expenditure is made comparable to the basis of appeal. The recognition of this one principle would, I believe, withdraw home mission aid from thousands of competitive churches and place it at the disposal of the home mission boards for work that is now sorely in need of it.

2. The system of receipts and expenditures in every denomination should be so ordered that ready answer can be given to the individual layman desiring to know precisely where his contribution will be spent.

3. No subsidy should be granted to any church in a competitive field.

4. Home Mission aid in non-competitive fields should be limited to five years. Sunday schools may be maintained as educational activities in sparsely settled districts, but permitting churches to go on nursing on the bottle of home mission aid for twenty years or more, sometimes in thriving communities, is no service to the churches or to their communities or to the contributors. Wean them at five! This weaning process will be no easy affair, for the older the child the harder it is to take the bottle from him. But a courageous field superintendent or bishop can do it. Dr. Robert L. Paddock, for fifteen years bishop of the Protestant Episcopal Church in Eastern Oregon, set a shining example for all such officers when, after studying his field, he told the mission board back East to "give us your prayers—give others your money" and forthwith set to work to build up a great and self-respecting diocese without the aid of mission money and without competing with other denominations.

The recognition of some such set of principles will, I believe, do much to restore the country church to a position of leadership in American national life; to abolish denominational competition; to protect the sanctity of church benevolences; to renew the confidence of contributors; and to release a larger proportion of home mission money for the service of those multitudes among our fellow citizens and neighbors who have not yet had a fair chance at life and liberty and the pursuit of happiness. And that will be the dawning of a new day for the spiritual life of America.

Grateful acknowledgment is made to the Institute of Social and Religious Research for much of the factual evidence used in this article and for permission to reproduce illustrations.—F. E.

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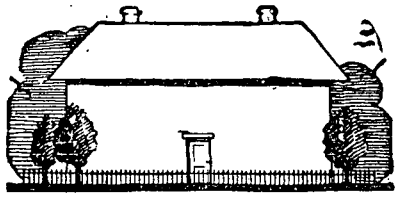

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The Traveling Shelf

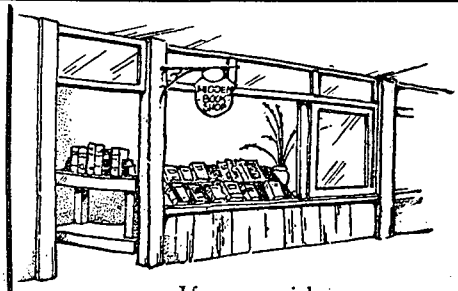
HENRY belonged to that family of automobile which, like the sparrow and the dandelion, proves the unfitness of the survivor. His one purpose in life was to save the world from mechanical perfection. Shelves replacing rear cushions, however, and radiant vermillion letters on canvas covered rear windows had a distinctly rejuvenating effect and he climbed hills between Pittsburgh and Parnassus with the alacrity of adolescence.

Vagrant mornings wide and blue, luncheons beneath a flowering locust tree and blythe variety among our patrons lent zest to our venture. Our first customer was a black-cassocked priest who left the shadow of his wistaria vine to purchase something by Van Dyke and a volume of Boy Scout stories. A small boy with an elastic bank began with Treasure Island, Shasta of the Wolves, The Life of Edison and, afterwards, bought a book a week. One particularly shabby mother chose for her four-months-old daughter, an expensive Mother Goose; another purchased a large dictionary, an atlas, bear stories for her younger and Zane Grey and Curwood for her older sons. The minds of our men patrons, with one exception, went west, young man, went west.

We found the exception in a barn, stacking tomatoes in scarlet heaps. He ordered a family Bible in ornately tooled morocco, for the family birth record, apparently a long and lengthening one. An eleven-year-old daughter begged for a "singing book" and was allowed to buy "The Child's Garden of Verse" with De Koven's music.

Two other episodes form an interesting contrast. We had puffed through a granite gateway to the summer home of a state senator. Mrs. Senator responded to the butler's call and came to charm us with smiles and soap. She showed us her pink clouded rose garden and glistening pool with a bathhouse like a Greek temple. Her literary choice was the very lastest by Ethel M. Dingle. Beyond Mrs. Senator's we approached a white house tapestried with maples. A breeze walked briskly across the knoll where we stopped to sniff the fragrance of currant jam. A grave-faced woman appeared and greeted us with a smiling mind. We chatted of everything from green apples to Russian drama, and chugged back through lengthening shadows, leaving behind two volumes of Shaw, Fifty Contemporary One-Act Plays and Russian Silhouettes.

Our adventure with the shelf lasted about six weeks and proved three things: that the farmer welcomed a new interest and that he is not deaf to the persuasive influence of books of spirit and sense. Henry, deprived of commercial responsibility, has again reverted to type and developed ailments which the most major operation fails to mitigate. Otherwise we should puff over the horizon to Parnassus, tomorrow. M. HAMILTON.



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APRON STRINGS OF MOTHER OCEAN

(*Continued from page* 289)

cost of an expenditure in energy during the years of early adolescence when it can ill be afforded.

The methods of preventing goiter with iodine are several. That of administering iodide in water already has been mentioned. In a number of Ohio cities—East Cleveland, Shaker Heights, Warren, Niles and Findley; in Grand Rapids, Michigan; Hammond, Indiana; Fairmont, Charleston and Huntington, West Virginia; and Cortland and Syracuse, New York, chocolate tablets similar to those in use in Switzerland are given to the school children at regular intervals. Rochester, New York, on the other hand, is trying a pioneer experiment in iodizing its water supply. For two weeks in April and May, 1923, and three weeks the following autumn, about sixteen pounds of sodium iodide was put daily in the water at the inlet of the reservoir. It is believed that raising the iodine content of the water to 50 parts per billion for limited periods twice a year would provide the necessary amount. Sault Ste. Marie and Pontiac, Michigan, have adopted the same plan.

Administering iodine in the schools reaches only a part of the population and takes no account of one especially important group, pregnant women, who have a special need of it. Iodizing the water supply, on the other hand, does reach everyone in cities or towns with a central water supply; but the method, while not inordinately expensive, is wasteful, since only a fraction of the water thus treated will be used for drinking purposes. Moreover, it is not available in country districts, where a more restricted diet frequently occasions a higher goiter rate than in cities with practically the same iodine content of water.

Probably the standard method of administering iodine in goiter regions will be through the use of iodized table salt. The amount of iodine necessary to maintain a normal condition is so minute—a tiny pill half the size of a grain of wheat contains enough for a year—that the diluted solution of an iodine compound can be sprayed through salt to provide a sufficient amount of iodine without being perceptible in any way. All animals, human and otherwise, use salt. There can be no danger of an overdose in the natural order of things, since no one is likely to overeat of it. In any case, in the concentration suggested, the compound would contain only about one-third as much iodine as the salt now in use in Bordeaux, France, where no untoward results have ever been reported. Such salt already is manufactured commercially in this country and is used by many institutions in the goiter belt. It is required by law in several of the Swiss cantons, where salt is a government monopoly, and perhaps it is not looking too far ahead to imagine a time when goiter, an ancient and widespread affliction of inland creatures, will be eradicated from the earth by some such matter of fact means as legislation which will fix the minimum of iodine permitted in salt, as the ordinances of modern cities now fix the cream content, or the maximum bacterial content, of their milk.

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NATIONAL CONFERENCE OF SOCIAL WORK—Grace Abbott, president, Washington, D. C.; W. H. Parker, secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-first annual meeting of the Conference will be held in Toronto, Canada, June 25th to July 2nd, 1924. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL CONGRESS OF MOTHERS AND PARENT-TEACHER ASSOCIATIONS—Executive office: Mrs. A. H. Reeve, president, Chestnut Hill, Philadelphia, Pa.; national headquarters: Mrs. Arthur C. Watkins, executive secretary, 1201 Sixteenth Street, N.W., Washington, D. C. An organization interested in the promotion of child welfare, adequate legislation for women and children, closer relation between home and school.

NATIONAL CONSUMERS' LEAGUE—156 Fifth Avenue, New York. Mrs. Florence Kelley, general secretary. Promotes legislation for enlightened standards for women and minors in industry and for honest products; minimum wage commissions, eight hour day, no night work, federal regulation food and packing industries; "honest cloth" legislation. Publications available.

NATIONAL FEDERATION OF SETTLEMENTS—Robert A. Woods, sec'y; 20 Union Park, Boston. Develops broad forms of comparative study and concerted action in city, state and nation, for meeting the fundamental problems disclosed by settlement work, seek the higher and more democratic organization of neighborhood life.

NATIONAL ORGANIZATION FOR PUBLIC HEALTH NURSING—Member, National Health Council—Anne A. Stevens, R.N., director, 370 Seventh Avenue, New York. For development and standardization of public health nursing. Maintains library and educational service. Official Magazine, "Public Health Nurse."

NATIONAL PHYSICAL EDUCATION SERVICE—315 Fourth Ave., New York, N. Y. To obtain progressive legislation for physical education. Established at the request of a committee created by the United States Bureau of Education: 35 national organizations cooperating. Maintained by the Playground and Recreation Association of America.

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.: Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president: Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the departments of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publication "The Union Signal" published at Headquarters.

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NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president; H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration.

PROPORTIONAL REPRESENTATION LEAGUE—To secure representation for all. C. G. Hoag, sec'y, 1417 Locust St., Philadelphia. Membership, $2.00, entitles to quarterly P. R. Review.

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22nd St., New York. Departments: Charity Organization, Child-Helping, Industrial Studies, Library, Recreation, Remedial Loans, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

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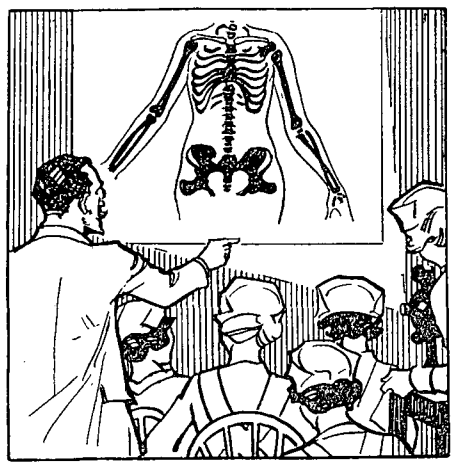

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have got on well with their petitions for a large Fund to build a fireproof Rosary Hill Home at Hawthorne, Westchester County, N. Y., for destitute cancer cases, of all creeds and nationalities. $111,000.00 has been received in the last three years, and $59,000.00 has been expended in excavating, some building and furnishing of a first portion of the Home to hold 25 of the men and women already harbored in the old wooden Home; and $200,000.00 is needed to build the main fireproof Home for 100 persons. When it can be done depends upon the quick or slow response in donations of those who compassionate deplorable needs. Our first two large wards, with small rooms and kitchen, laundry and large well, are praised as a most cheerful and convenient beginning, on the fine hill adjacent to our present wooden house, occupied by our patients (numbering 45 or more at a time) for the last 23 years. All is warmly endorsed by doctors for the many windows and large spaces. For the peace and pleasure of these destitute invalids the piping for funds must go on, for no money is received from our poor; so do not, we implore, withhold the precious $1.00, nor the occasional meteor, a big sum, from a charity that cancer makes necessary today.

MOTHER M. ALPHONSA LATHROP, O.S.D.,
Treasurer.

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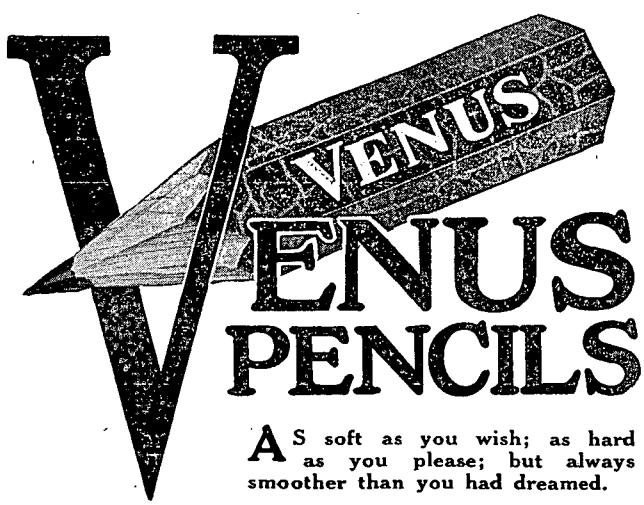

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FRONTIERING

(*Continued from page* 292)

his conduct, for acts speak louder than words. Unquestionably he found his world in frontier Kansas superlatively lovely and altogether at variance from the disparaging picture of it painted by the current theology. Also I know that when he discovered a discrepancy, as he often did, between the thin theology of that day and the splendid urgent world in which he lived he never troubled his mind with the former.

At the present time, I believe, this attitude toward the beautiful and beneficent world is not considered a novelty. I think it is probably the same attitude which I see sometimes disparaged as Greek pantheism. I don't quite know, and I don't much care. But I rather think my father belonged spiritually with the Greeks. I know he read Goethe and Heine while his theological neighbors read nothing; and he read the starry heavens declaring the glory of God; and with a pulsing exultation he faced the rain and the hot sunshine while the aforesaid theologians were trying to glorify their Maker by abusing His works.

Thereupon followed quite consistently another characteristic in which he was very different from his neighbors and possibly to be accounted a pioneer, even though facing back again toward Athens.. He was not a propagandist. He never preached. He never argued. He never recommended his own way. He just lived his own life and was satisfied. The others, when they were moved at all, were striving to convert somebody. "Convert" was their favorite word. Their own lives seldom showed a better way to which a stranger would wish to be changed; but it was their duty to convert the whole world, and occasionally, by violent spells, they broke forth upon that duty. Looking back upon his life as a whole I am fain to believe that my father, saying nothing, converted more souls than any of them, and converted them to a better doctrine.

Here we strike bed-rock. The terrific urge to convert the rest of the world is of very doubtful utility. Indeed it is, in many of its manifestions, an open curse upon humanity. The revulsion against it I count one of the hopefulest signs of the hour. Mr. Mencken rages against the "messianic delusion," and even Congress denounces propaganda. Men are stunned not only at the terrific power of organized propaganda; but they feel that the results are almost necessarily damaging. Bad causes thrive on it; good causes do not need it; while most of the current propaganda is spent upon matters of quite indifferent value. Plainly it would be better if every man would rely on his own serene judgment, would think for himself like a frontiersman *, and if he could find it unnecessary to call up some political garage to get his opinions repaired for each election.

* This pioneering can not justly be thought accidental. It was no accident which thrust my father, Albert Freeman Waugh, out upon the Kansas fringe. I have already told (Survey Graphic, July, 1923) how his father was also a frontiersman. This man, Dan Waugh, was born in 1801 on the shores of Lake Ontario in the wilds of western New York among the Indians, and went to the Western Reserve in Ohio with the earliest settlers. My father's mother, Abigail Hovey, as a girl of eighteen left her home in the Green Mountains and alone went west "on the raging Erie canawl" to teach school in a log schoolhouse. Dan Waugh, 1st, father of Dan Waugh already named, was born on the frontier of western Connecticut while his father, Alexander Waugh, was still fighting Indians; and Alexander was the son of a Scotchman who pioneered it into America in 1740 and went at once to the farthest frontier to fight for a farm on the hills of Litchfield. My father therefore was the fifth generation of a line every one of whom had won a farm from the immediate hand of the red aborigines. If blood could ever tell anything it could easily tell why my father was a frontier farmer rather than, as he might have been, a factory foreman in a Connecticut shop.

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CLASSIFIED ADVERTISEMENTS

WORKERS WANTED

WANTED: In Pittsburgh, case worker (Jewess preferred) for girls. State age, education, training, experience, salary desired. Give references. 4828 SURVEY.

WANTED: Head worker for Jewish Boys' Camp situated in Blue Ridge Mountains, Maryland. Man with previous camp experience preferred. State qualifications and references. Address, Henry S. Frank, 327 West Baltimore St., Baltimore, Md.

FAMILY Case Visitor and Case Supervisor wanted. State education, experience, references and salary expected. Box 1134, Pittsburgh, Pa.

WANTED: Neighborhood nutrition and health worker in large eastern city. One who has a knowledge of Yiddish preferred. 4823 SURVEY.

WANTED: Young woman as assistant in Girls' Home and Settlement. Must be experienced in recreational work. Jewish Alliance, 610½ Temple St., Los Angeles, Calif.

WANTED: Case worker by New York Church Mission of Help. Must be an Episcopalian and have had some case work experience with family or girls' organization. Room 301, 1133 Broadway, New York.

WORKER capable of directing girls' department of Philadelphia Settlement. State age, education and experience. 4773 SURVEY.

WANTED: In Eastern city, Jewish case work supervisor, capable of training workers and able to make effective community contacts. 4694 SURVEY.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Mich. Ave., Chicago, Illinois.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

CASE WORKER for resident position with organization working with a small group of girls in Rochester, N. Y. Placement or parole experience valuable. 4850 SURVEY.

SUPERINTENDENT wanted for modern Jewish Orphanage at Rochester, N. Y., conducted on cottage plan. Please state training, experience, age, etc., and address Isaac Adler, 1008 Granite Bldg., Rochester, N. Y.

TEACHERS WANTED

TEACHERS WANTED for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

SITUATIONS WANTED

MALE worker in child welfare 13 years wishes change from present work, which is superintendency of large State institution for normal dependent children. Wishes to continue child welfare. Present salary $4,800. Age 41. 4804 SURVEY.

CHILDREN'S Hospital Registered Nurse, desires assistant's position in Children's Institution where institutional management experience may be gained. $75 with maintenance. 2 Sedan Terrace, Bridgeport, Conn.

SUPERINTENDENT and Matron, would like position in Industrial Farm School, Orphan Asylum, or Boys' Home; thoroughly trained by years of experience and competent to reclaim the boy, who is drifting to a life of crime. Best of references. 4818 SURVEY.

MAN, 45, University graduate, desires executive position in social organization. Ten years' executive experience, family case work and allied fields. 4822 SURVEY.

EXECUTIVE or Assistant, young man 27, college education, nine years in social service. At present engaged in Preventive and After-Care work with a Juvenile Delinquency Organization. Willing to accept resident or field position. Can effect change July 1st, 1924. 4837 SURVEY.

TEACHER, college graduate, four years' experience, desires summer position, preferably as governess or companion. 4838 SURVEY.

CAFETERIA, lunch or tea room manager, experienced, trained, good personality and judgment, desires position June first. 4839 SURVEY.

SOCIAL worker, Jewish, capable of assuming complete charge of a case working agency, competent to train and supervise workers, and build up community support for organized philanthropic work. Can arrange interview in Toronto. 4840 SURVEY.

PRINCIPAL of small private school would like position as House Mother or Hostess for July and August. References. 4841 SURVEY.

COLLEGE or University teaching position in social economics by man who was university teacher before the war. Has since been in executive work. Harvard A.M., School of Social Work, seven years' executive work. Would consider position combining teaching and administration. 4842 SURVEY.

MARRIED man, age thirty-eight, experienced executive, desires superintendency of institution for dependent or delinquent children. Economical, kind, but firm administrator. 4846 SURVEY.

YOUNG woman, several years' experience in personnel work, desires position in Industrial Plant or Bank. Highest references. 4844 SURVEY.

SOCIOLOGIST AND PUBLICIST editor and lecturer, now college professor, with extensive practical experience in social work, seeks opportunity to serve good human cause. Address 4851 SURVEY.

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EXECUTIVE Public Health Nurse, desires position June first. Superintendent of small Visiting Nurse Association preferred. 4833 SURVEY.

GENERAL SECRETARY of important Jewish Community Centre, having had thirteen years of experience in social work, desires to make a change. Would consider similar position with Jewish or non-sectarian institution or summer camp. 4848 SURVEY.

EXPERIENCED Family Welfare Worker (woman) wants position in South. Available June first. 4849 SURVEY.

YOUNG woman of experience, desires opportunity executive Public Health or Community work. 4845 SURVEY.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of Survey Graphic, published monthly at New York, N. Y., for April 1, 1924.

County of New York, } ss.
State of New York, }

Before me, a Commissioner of Deeds, in and for the State and county aforesaid, personally appeared Arthur Kellogg, who, having been duly sworn according to law, deposes and says that he is the business manager of SURVEY GRAPHIC, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Survey Associates, Inc., 112 East 19 Street, New York City; Editor, Paul U. Kellogg, 112 East 19 Street, New York City; Managing Editor, none; Business Managers, Arthur Kellogg, John D. Kenderdine, 112 East 19 Street, New York City.

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.) Survey Associates, Inc., 112 East 19 Street, New York City, a non-commercial corporation under the laws of the State of New York with over 1,600 members. It has no stocks or bonds. President, Robert W. deForest, 30 Broad Street, New York, N. Y.; Vice-Presidents, Julian W. Mack, P. O. Box 102, City Hall Station, New York, N. Y.; V. Everit Macy, "Chilmark," Scarborough-on-Hudson, N. Y.; Secretary, Ann R. Brenner, 112 East 19 Street, New York, N. Y.; Treasurer, Arthur Kellogg, 112 East 19 Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief, as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

[Signed] ARTHUR KELLOGG,
Business Manager.

Sworn to and subscribed before me this 1st day of April, 1924.

[Seal] MARTHA HOHMANN,
Commissioner of Deeds, City of New York,
New York County Clerk's No. 150; New York County Register's No. 22056.
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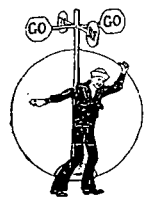

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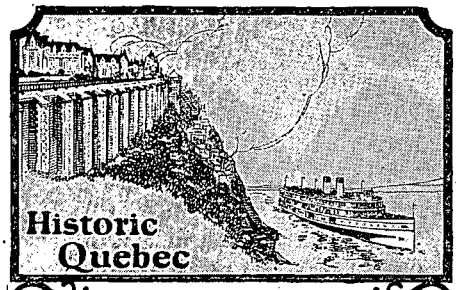

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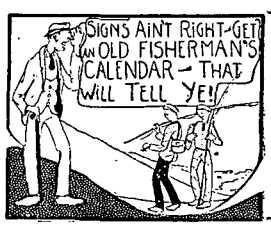

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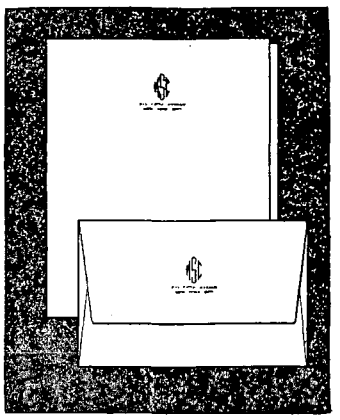

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NO ONE writes more charmingly and sympathetically about Social work than Rev. Samuel McChord Crothers, so his opinion about Adventures in Social Welfare, was particularly gratifying to the author. This is how he puts it:

20 Oxford Street, Cambridge, Mass.
Feb. 6th, 1924.

My dear Mr. Johnson:—

Thank you for sending me your Adventures in Social Welfare. I have read it from beginning to end with that satisfaction which comes from perfect agreement with your point of view, and delight in your actual accomplishment.

I have been reading a lot of novels of the Central West, in connection with the Pulitzer Prize, and I should like the authors to have taken to heart your saying, on page 445, "It is as much our function, as Red Crossers, to recognize the disaster of being a community of dull, stolid, joyless people, as the disaster of a fire, a flood or a tornado."

What I miss in these novels about "Main Street" is just what your book gives me—the thrill that comes when a man takes up the struggle against dulness and social stupidity as an adventure. The great thing which I have found in your book is not merely the possibility of doing a great many things, but the exhilaration that comes in the doing of them.

Your book confirms me in the feeling that the various organizations for social service are developing into a new kind of church—a fellowship like that which Professor Royce describes as "The Beloved Community." As you say, it has already become "as much concerned with the promotion of joy as with the assuagement of sorrow." Your book helps those who are working for a better organization of all the higher life of each community.

Sincerely yours,
Samuel McChord Crothers.

MISS JANE ADDAMS' first experience in Social Work, at Hull House, was almost contemporary with the early struggles of Organized Charity in the Mid-West, told in the first part of "Adventures." It is probably her first-hand knowledge of those trying times, and of much described later in the book, that made her write as she does:

Hull House, Chicago
Jan. 10th, 1924.

My dear Mr. Johnson:—

I have read every word of the book; not only the passages marked; with the greatest pleasure. It cheered me through my last lap of convalescence from acute bronchitis; anything more unusual and invigorating it would be hard to find.

I not only thank you for the copy you sent me, but want to congratulate you that you have written so fine a book about so fine a life. With all good wishes for the New Year

I am faithfully yours,
Jane Addams.

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THE VOLCANIC YEARS

(*Continued from page* 309)

The only granddaughter was ensnared by the situation. There must always be silence, lest grandmother be annoyed. Building trains with chairs was noise that grated upon irritable nerves. The merry peals of childish laughter, high-pitched cries of remonstrance, the gay jumping, climbing, thumping of little girls were unbearable. Grandmother was resting, or preparing to lie down, or had a headache, or "just couldn't stand it." At times little visitors were sent home or reprimanded for their thoughtlessness and noisiness, and later the little girl was told how wrong it was to make mother and grandmother unhappy. Thus the grandmother usurped the privileges of the home that rightfully belonged to the child. The little girl succumbed; she accepted the easiest road and gave grandmother the right of way.

It is clear that the essential emotional responses of the grandchild, were thwarted. Other children might have revolted, might have been made jealous by the loss of attention, or might have compensated by increased activity outside of the home. This particular youngster lacked the personality traits of an aggressive type; though she was sick at heart, she was not activated sufficiently to resent the maltreatment. Her instinctive reactions were not of high potency, because her positive emotions were too easily subordinated. Her socialization involved more regard for her grandmother than had been necessary in dealing with her parents. She could not make the demanded adaptation in conduct and still continue to play. So she gave up her friends, reined in her activity, and withdrew into her own consciousness.

Constant repression dulls the stimulus to activity, and unless the emotional tension is intensified by the repression, there is little upheaval. Slowly the idea of futility, indifference, "what's the use," leads to self-abnegation. Introspective trends may arise and then the child seeks, and often finds, a form of gratification in self-exploration. Its own bodily sensations, thoughts, sentiments, emotions, imageries feed the personality and mold it, with various modifications of conscious and subconscious behavior.

Fortunately, Margaret's mother was quick to recognize the possibilities of continued repression, once they were pointed out to her. As a result, the grandmother was brought to realize that she was living in the child's home. The incubus released, there was an immediate emotional response. Margaret's latent energy was called forth, her feelings took on new values, and her activity became spontaneous again. New interests were kindled, new companionships formed, new excitements and enthusiasms resulted.

The spontaneity of childhood is its peculiar charm; enthusiasm is a symptom of healthful functioning. Children crave excitement, yet children are diffuse in their earliest efforts and take many years to acquire particularized power, whether muscular coordination, emotional stability, deliberative choice, or volitional judgment. The adult is too conscious of the loosely assembled machinery of child activity, without recognizing that the operator is learning to use it most advantageously. Parts are tried in a variety of combinations; jangling, noisy, unholy sounds may result. A quiet child merits thoughtful consideration—as does the one who is constantly clean, or who always does just as he is told. These are really adult standards for parental comfort; the present generation of parents honored them in the breach, as well as in the observance, when they were children. Children are so busy with their own growth and development that they have neither the time nor ability to construct a set of rules and regulations for their elders. Perhaps it is just as well.

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